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ANTIDOTE
AGAINST
ATHEISME,

OR

An Appeal to the Natural Facul-
ties of the Minde of Man, whe-
ther there be not a G O D.

By HENRY MORE Fellow of Christ Colledge
in CAMBRIDGE.

Ἡ μεγάλη νόσος τῆς ψυχῆς ἡ ἀθεΐα. Trismegist.

Οἱ ἄνθρωποι πρὸς τὸ ἀληθὲς πεφύκασιν ἱκανῶς, καὶ τὰ πλείω
τυγχάνουσι τῆς ἀληθείας. Αἰστω.



L O N D O N.

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To the Honourable, the Lady

ANNE CONWAY.

MADAME,

THe high opinion or rather certain knowledge I have of your singular Wit and Vertues, has emboldened, or to speak more properly, commanded me to make choice of none other then yourself for a Patronesse of this present Treatise. For besides that I do your Ladiship that Right as also this present Age and succeeding Posterity, as to be a witnesse to the World of such eminent Accomplishments & transcendent Worth; so I do not a little please my self, while I find my self assured in my own conceit that Cebes his mysterious & judicious Piece of Morality hung up in the Temple of Saturne, which was done in way of Divine Honour to the Wisdom of the Deity, was not more safely

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and futeably placed then this carefull Draught of Natural Theology or Metaphysicks, which I have dedicated to so noble, so wise, and so pious a Personage. And for my own part it seems to me as reall a point of Religious worship to honour the Vertuous as to relieve the Necessitous, w^{ch} Christianity terms no lesse then a Sacrifice. Nor is there any thing here of Hyperbolisme or high-flow'n Language, it being agreed upon by all sides, by Prophets, Apostles, and ancient Philosophers, that holy and good Men are the Temples of the Living God. And verily the Residence of Divinity is so conspicuous in that Heroical Pulchritude of your noble Person, that Plato if he were alive again might finde his timorous Supposition brought into absolute Act, & to the enra-

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vishment of his amazed Soul might behold Vertue become visible to his outward sight. And truly Madame, I must confesse that so Divine a Constitution as this, wants no Preservative, being both devoid & incapable of Infection; and that if the rest of the World had attain'd but to the least Degree of this sound Complexion & generous frame of Minde, nay if they were but brought to an æquilibrium Indifferency, and, as they say, stood but Neutralls, that is, If as many as are supposed to have no love of God, nor any knowledge or experience of the Divine life, did not out of a base ignorant fear irreconcilably hate him, assuredly this Antidote of mine would either prove needless and superfluous, or, if Occasion ever called for it, a most certain Cure. For this Truth of the

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Existence of God being as clearly demonstrable as any Theorem in Mathematicks, it would not fail of winning as firm and as universall Assent, did not the fear of a sad After-clap pervert mens Understandings, and Prejudice and Interest pretend uncertainty & obscurity in so plain a matter. But considering the state of things as they are, I cannot but pronounce, that there is more necessity of this my Antidote then I could wish there were. But if there were lesse or none at all, yet the pleasure that may be reaped in perusal of this Treatise, (even by such as by an holy Faith & divine Sense are ever held fast in a full assent to the Conclusion I drive at) will sufficiently compensate the pains in the penning thereof. For as the best Eyes & most able to behold

hold the pure Light do not unwillingly turn their backs of the Sun to view his refracted Beauty in the delightfull colours of the Rainbow; so the perfectest Minds & the most lively possess of the Divine Image, cannot but take contentment & pleasure in observing the glorious Wildome & Goodness of God so fairly drawn out and skilfully variegated in the sundry Objects of externall Nature. Which delight though it redound to all, yet not so much to any as to those that are of a more Philosophicall & Contemplative constitution; & therefore Madame, most of all to Yourself, whose Genius I know to be so speculative, & Wit so penetrant, that in the knowledge of things as well Natural as Divine you have not onely out gone all of your own Sexe, but even of that other al-

so,

*so, whose ages have not given them over-
 much the start of you. And assuredly
 your Ladiship's Wisedome and Judge-
 ment can never be highly enough com-
 mended, that makes the best use that may
 be of those ample Fortunes that Di-
 vine Providence has bestow'd upon you.
 For the best result of Riches, I mean in
 reference to ourselves, is, that we finding
 ourselves already well provided for, we
 may be fully Masters of our own time :
 & the best improvement of this time is
 the Contemplation of God and Na-
 ture, wherein if these present Labours
 of mine may prove so gratefull unto you
 and serviceable, as I have been bold to
 presage, next to the winning of Soules
 from Atheisme, it is the sweetest Fruit
 they can ever yield to*

Your Ladiships humbly devoted Servant

HENRY MORE.

THE
P R E F A C E.

A Theisme and Enthufiasme though they feeme fo extreamely oppofite one to another, yet in many things they do very nearly agree. For to fay nothing of their joynt confpiracy againft the true knowledge of God and Religion, they are commonly entertain'd, though fucceffively, in the fame Complexion. For that temper that difpofes a man to liften to the Magifteriall dictates of an over-bearing fancy, more then to the calm and cautious infinuations of free Reason, is a fubject that by turns does very eafily lodge and give harbour to thefe mifchievous Guefts.

For as dreams are the fancies of thofe that fleep, fo fancies are but the dreams of men awake. And thefe fancies by day, as thofe dreams by night, will vary and change with the weather & prefent Temper of the body. So that thofe that have

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only a fiery Enthusiastick acknowledgement of God, change of diet, seculent old Age, or some present dampes of *Melancholy* will as confidently represent to their fancy that there is no God, as ever it was represented that there is one; and then having lost the use of their more noble faculties of Reason and Understanding, they must according to the course of Nature, bee as bold *Atheists* now, as they were before confident *Enthusiasts*.

Nor do these two unruly Guests only serve themselves by turns on the same party, but also send mutuall supplies one to another, being lodg'd in severall persons. For the *Atheist's* pretence to wit and natural reason (though the foulness of his mind makes him fumble very dotingly in the use thereof) makes the *Enthusiast* secure that reason is no Guide to God. And the *Enthusiast's* boldy dictating the careless ravings of his own tumultuous fancy for undeniable principles of divine knowledge, confirms the *Atheists* that the whole buis-

businessse of religion & notion of a God, is nothing but a troublesome fit of over-curious *Melancholy*. Therefore, I thought I should not be wanting to Religion and to the Publique, if I attempted, some way, to make this fansifull *Theosophy* or *Theomagy*, as it is very ridiculous in it self, so also to appeare to the world; and if it were possible, to the very favourers of it; it being the most effectuall means in my judgment, to remove this dangerous evill out of the minds of men, and to keep it off from theirs that are as yet untainted.

And this I indeavoured in those two late *Pamphlets* I wrote, namely my *Observations* and my *Reply*. In both which I putting my self upon the merry pin (as you see it was necessary so to do) and being finely warm'd with Anger and Indignation against the mischief I had in designe to remove, if I may seem after the manner of men to have transgressed in any niceties, yet the ingenuous cannot but be very favourable in their censure, it being very
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hard to come off so clearly well, in the acting of so humorous a part; there scarce being any certaine Judge of humours, but the humour of every man that judges.

And I am very well aware that some passages cannot but seem harsh to sad and weakly Spirits, as sick men love no noise nor din, and take offence at but the smell of such meats, as are the most pleasant and strengthening nourishment of those that are well. But as for my selfe I can truly pronounce that what I did, I did in reason & judgment, not at all offending that Life that dwelleth in mee. For there was that *Tonicall* exertion, and steady *Tension* of my Spirits, that every chord went off with a cleare and smart sound, as in a well-tuned Instrument set at a high Pitch, and was good *Musick* to my self that thoroughly understood the meaning of it. And my agile and swift Motion from one thing to another, even of those that were of very different natures, was no harsh harmony at all to mee, I having the art to stop the humming

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ming of the last stroke, as a skilfull *Harper* on his *Irish Harpe*, and so to render the following chord cleane, without the mixing or interfaring of any tremulous murmurs, from the strings that were touch'd immediately before.

And I did the more willingly indulge to my self this freedome and mirth, in respect of the *Libertines* whom I was severely and sharply to reprove, and so made my self as freely merry as I might, and not desert the realities of Sobernesse, that thereby they might know, that no *Superstitious Sneaksby*, or *moped Legallist* (as they would be ready to fancy every body that bore no resemblance at all with themselves) did rebuke them or speak to them, but one that had in some measure attain'd to the truth of that Liberty; that they were in a false sent after. Thus was I content to become a Spectacle to the world, in any way or disguise whatsoever, that I might thereby possibly by any means gain some souls out of this dirty and dizzy whirle-poele of

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the Flesh, into the Rest and Peace of God; and to seem a fool my self to provoke others to become truly and seriously wise.

And as I thought to winne upon the *Libertine* by my mirth and freeness, so I thought to gain ground upon the *Enthusiast*, by suffering my self to be carried into such high Triumphs and Exaltations of Spirit as I did. In all which (though the unskillfull cannot distinguish betwixt vain-glory and Divine joy or Christian gloriation) I do really nothing but highly magnify the simplicity of the life of Christ above all Magick, Miracles, Power of Nature, Opinions, Prophecies, and what ever else humane nature is so giddily and furiously carried after, even to the neglecting of that which is the sublimest pitch of happiness that the soul of man can arrive to.

Wherefore many of those expressions in my *Reply* that seem so turgent are to be interpreted with allusion to what this Divine life does deservedly triumph over, and particularly what *Magicians* boast they can

can do : As in that passage which seems most enormous pag. 49th. *I still the raging of the Sea, &c.* Which is the very same that *Medea* vaunts of in *Ovid*,

———*Concussaque sisto,
Stantia concutio cantu freta, nubila pello.*

And for the rest that has falne from me in thole free heats, I'me sure there is neither Expression nor Meaning that I cannot not only make good by reason, but warrant and countenance also by some thing plainly parallell thereto, in Scripture, Philosophers and Fathers, especially *Origen*, whom I account more profoundly learned and no lesse pious then any of them.

But as I said the Drift and Scope of all was, vigourously to witnesse to this buisy and inquisitive Age, that the Simplicity of the life of Christ, though it bee run over by most and taken no notice of, that is, that perfect Humility and divine Love, whence is a free command over a mans passions and a warrantable Guidance of

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them, with all Serenity, becoming Prudence, and Equity; that these are above all the glory of the World, curiosity of Opinions, and all power of Nature whatsoever.

And if the sense of this so plaine a truth with all it's power and lovelinesse did so vehemently possesse my soul, that it caused for the present some sensible mutations and tumults in my very *Animall Spirits* and my body, the matter being of so great Importance, it was but an obvious piece of prudence to record those Circumstances, that professing my self so very much moved, others might be the more effectually moved thereby, according to that of the Poet

— si vis me flere, dolendum est

Primum ipsi tibi.

And I am no more to be esteemed an *Enthusiast* for such passages as these, then those wise and circumspect Philosophers, *Plato* and *Plotinus*, who upon the more then ordinary sensible visits of the divine
Love

Love and Beauty descending into their enravish'd soules, profess themselves no lesse moved, then what the sense of such expressions as these will bear, ἀνὰ καρδίαν, ἐκ καρδίας, ἐν θυσίᾳ, or ἐν θυσίᾳ. And to such *Enthusiasme* as is but the Triumph of the soul of man, inebriated as it were, with the delicious sense of the Divine life, that blessed Root, and Original of all holy wildome & virtue, I am as much a friend, as I am to the vulgar fanaticall *Enthusiasme* a professed enemy. And eternal shame stop his mouth, that will dare to deny, but that the fervent love of God and of the pulchritude of Vertue will afford the spirit of man more joy and triumph, then ever was tasted in any lustfull pleasure, which the pen of unclean Wits do so highly magnify both in verse and prose.

Thus much I thought fit to premise concerning my two late Pamphlets, which I have done in way of Civility to the world, to whom I hold my selfe accountable, especially for any publique Actions,
 who

who now I hope will not deem those unexpected Motions of mine so strange and uncouth, they so plainly perceiving what Musick they were measured to.

But as for this present Discourse against *Atheisme*, as there is no humour at all in it, so I hope there is lesse hazzard of Censure. For here is nothing to give offence, unlesse we be so weak-sighted, that the pure light of Reason & Nature will offend us. Here's no lavish Mirth, no Satyricall Sharpnesse, no Wriching or Distorting the genuine frame & composure of mine own mind, to set out the deformity of anothers, no Rapture, no Poetry, no Enthusiasme, no more then there is in *Euclid's Elements*, or *Hippocrates his Aphorismes*. But though I have been so bold as to recite what there is not in this present Discourse, yet I had rather leave it to the Quick-sightednesse of the Reader to spie out what there is, then be put upon so much Immodesty my self, as to speak any thing that may seem to give it any precellency above what is already extant

extant in the world about the same matter. Onely I may say thus much, that I did on purpose abstaine from reading any Treatises concerning this subject, that I might the more undisturbedly write the easy *Emanations* of mine own mind, and not be carried off from what should naturally fall from my self, by prepossessing my thoughts by the inventions of others.

I have writ therefore after no Copy but the Eternall Characters of the mind of man, and the known *Phendmena* of Nature. And all men consulting with these that indeavour to write sense, though it be not done alike by all men, it could not happen but I should touch upon the same heads that others have, that have wrote before mee. Who though they merit very high commendation for their learned achievements, yet I hope my indeavours have been such, that though they may not deserve to be corrivalls or partners in their praise and credit, yet I doe not distrust but they may do their share towards that publique

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lique good, that such performances usually pretend to aime at.

For that which did embolden me to publish this present Treatise, was not, as I said before, because I flatter'd my self in a Conceit that it was better or more plausible, then what is already in the hands of men: but that it was of a different sort, and has it's peculiar serviceablenesse and advantages apart and distinct from others; whose proper preeminences it may aloofe off admire, but dare not in any wise compare with. So that there is no Tautology committed in recommending what I have written to the publique view, nor any lessning the labours of others by thus offering the fruit of mine own. For considering there are such severall Complexions and Tempers of men in the world, I do not distrust but that as what others have done, has been very acceptable and profitable to many, so this of mine may be well relish'd of some or other, and so seem not to have been writ in vain.

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For though I cannot promise my Reader that I shall entertaine him with so much winning Rhetorick and pleasant *Philology*, as hee may find else where, yet I hope hee will acknowledge, if his mind be unpreiudic'd, that he meets with sound and plain Reason, and an easy and cleare Method.

And though I cannot furnish him with that copious variety of Arguments that others have done, yet the frugall carefulness and safeness of choise that I have made in them, may compensate their paucity.

For I appeale to any man, whether the proposall of such as will easily admit of *Evasions* (though they have this peculiar advantage that they make for greater pompe and at first sight seem more formidable for their multitude) does not embolden the *Atheist* and make him fancy, that because he can so easily turn the edge of these, that the rest have no more solidity then the former; but that if hee thought

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thought good, and had leisure, hee could with like facility enervate them all.

Wherefore I have endeavoured to insist upon such alone, as are not onely true in themselves, but are unavoidable to my Adversary, unlesse he will cast down his shield, forsake the free use of the naturall faculties of his mind, and professe himself a mere puzzled *Sceptick*. But if he will with us but admit of this one *Postulate* or *Hypothesis*, that *Our Faculties are true*, though I have spoke modestly in the Discourse it self, yet I think I may here without vanity or boasting, freely professe that I have no lesse then demonstrated that there is a God. And by how much more any man shall seriously indeavour to resist the strength of my Arguments, by so much the more strong he shall find them; as he that presses his weak finger against a wall of Marble; and that they can appear slight to none but those that carelessly and slightly consider them. For I borrowed them not from books, but fetch't them from

from the very nature of the thing it self and indelible *Ideas* of the Soul of Man.

And I found that keeping my self within so narrow compasse as not to affect any reasonings but such as had very clear affinity and close connexion with the subject in hand, that I naturally hit upon what ever was materiall to my purpose, and so contenting my self with my own, received nothing from the great store and riches of others. And what I might easily remember of others, I could not let passe if in my own Judgement it was obnoxious to evasion. For I intended not to impose upon the Atheist, but really to convince him. And therefore *Des-Cartes*, whose Mechanicall wit I can never highly enough admire, might bee no Master of *Metaphysics* to mee. Whence it is that I make use but of his first Argument only, if I may not rather call it the Schooles or mine own. For I thinke I have mannag'd it in such sort and every way so propp'd it and strengthen-

strengthened it, that I may challenge in it as much interest as any.

But as for his following reasons, that suppose the *Objective Reality* of the *Idea* of God does exceed the efficiency of the mind of man, and that the mind of man, were it not from another, would have conferr'd all that perfection upon it self, that it has the *Idea* of, & lastly, that it having no power to conserve it self, and the present and future time having no dependance one of another, that it is continually reproduc'd, that is conserv'd by some higher cause, which must be God; these grounds, I say, being so easily evaded by the *Atheist*, I durst not trust to them, unless I had the Authors wit to defend them, who was handsomely able to make good any thing. But they seem to me to be liable to such evasions as I can give no stop to.

For the mind of man, as the *Atheist* will readily reply, may be able of her self to frame such an actuall *Idea* of God, as is there disputed of, which *Idea* will be but the

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the present modification of her, as other notions are, and an effect of her essence, and power, and that power a radicall property of her essence. So that there is no excess of an effect above the efficiency of the cause, though wee look no further then the mind it self, for she frames this notion of God as naturally and as much without the help of an higher Cause, as she does any thing else whatsoever.

And as for the mind's contributing those perfections on her self, shee has an *Idea* of; if shee had been of her self, the *Atheist* will say, it implyes a contradiction, and supposes that a thing before it exists, may consult about the advantages of its own existence. But if the mind be of it self, it is what it finds it self to be, and can be no otherwise.

And therefore lastly if the mind find it self to exist, it can no more destroy it self, then produce it self, nor needs any thing to continue its being, provided that there
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be nothing in Nature that can act against it and destroy it; for what ever is, continues so to be, unlesse there be some cause to change it.

So likewise from those Arguments I fetch'd from externall Nature, as well as in these from the innate propertyes of the mind of man, my careful choise made very large defalcations, insisting rather upon such things as might be otherwise, and yet are farre better as they are, then upon such as were necessary and could not be otherwise. As for example; When I consider'd the distance of the Sun, I did not conceive that his not being plac'd so low as the Moone, or so high as the fixed Starres, was any great argument of Providence, because it might be reply'd that it was necessary it should be betwixt those two distances, else the Earth had not been habitable, & so mankind might have waited for a being, till the agitation of the Matter had wrought things into a more tolerable fitness or posture for their production.

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Nor simply is the Motion of the Sun or rather of the Earth, any argument of divine Providence, but as necessary as a piece of wood's being carried down the stream, or straws about a whirl-pool. But the Laws of her Motion are such, that they very manifestly convince us of a Providence, and therefore I was fain to let goe the former, and insist more largely upon the latter.

Nor thought I it fit, to Rhetoricate in proposing the great variety of things, and præcellency one above another, but to presse close upon the designe and subordination of one thing to another, shewing that whereas the rude motions of the matter a thousand to one might have cast it otherwise, yet the productions of things are such as our own Reason cannot but approve to bee best, or as wee our selves would have design'd them.

And so in the consideration of Animals, I do not so much urge my Reasons

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from their diversity and subsistence, (though the framing of matter into the bare subsistence of an Animall is an effect of no lesse cause then what has some skill and counsell) But what I drive at, is the exquisite contrivance of their parts, and that their structure is farre more perfect, then will meerly serve for their bare existence and continuance in the world; Which is an undeniable demonstration that they are the effects, of wisdom, not the results of Fortune or fermented Matter.

Lastly when I descend to the History of things miraculous and above the ordinary course of Nature, for the proving that there are Spirits, that the Atheist thereby may the easier bee induced to believe there is a God, I am so cautious and circumspect, that I make use of no Narrations that either the avarice of the Priest, or the credulity and fansifullnesse of the *Melancholist* may render suspected.

No.

Nor could I abstaine from that Subject, it being so pat and pertinent unto my purpose, though I am well aware how ridiculous a thing it seems to those I have to deale with. But their confident Ignorance shall never dash mee out of countenance with my well-grounded knowledge: For I have been no carelesse Inquirer into these things, and from my childhood to this very day, have had more reasons to believe the Existence of God and a Divine Providence, then is reasonable for mee to make particular profession of.

In this History of things Miraculous or Super-naturall, I might have recited those notable Prodigies that happened, after the birth, in the life, and at the death of *Christ*; As the star that led the Wise men to the young Infant; Voices from heaven testifying *Christ* to bee the Sonne of God; and lastly that miraculous Eclipse of the Sun, made, not by interposition of the Moon, for shee was then

opposite to him , but by the Interposition or totall Involution , if you will, of those scummy spots that ever more or lesse are spread upon his face, but now over-flowed him with such thicknesse and so universally , that day-light was suddainly intercepted from the astonished eyes of the Inhabitants of the Earth. To which direfull Symptomes though the Sunne hath been in some measure at severall times obnoxious, yet that those latent Causes should so suddainly step out and surprise him, and so enormously at the passion of the *Messias* , hee whose mind is not more prodigiously darkened then the Sun was then Ecclips'd , cannot but at first sight acknowledge it a speciall designement of Providence,

But I did not insist upon any sacred History , partly because it is so well and so ordinarily known , that it seemed lesse needfull ; but mainly because I know the *Atheist* will boggle more at whatever is

is fetch'd from establish'd Religion, and fly away from it, like a wild Colt in a Pasture at the sight of a bridle or an halter, snuffing up the Aire and smelling a Plot as farre off, as hee foolishly fancies.

But that hee might not be shy of mee, I have conform'd my self as neer his own *Garbe* as I might, without partaking of his folly or wickednesse, that is, I appeare now in the plaine shape of a meere *Naturalist*, that I might vanquish *Atheisme*; as I did heretofore affectedly symbolize in carelesse Mirth and freedome with the *Libertines*, to circumvent *Libertinisme*.

For hee that will lend his hand to help another fallen into a ditch, must himself though not fall, yet stoop and incline his body: And hee that converses with a Barbarian, must discourse to him in his own language: So hee that would gaine upon the more weake and sunk minds of sensuall mortalls, is to accommodate himself to their capacity, who

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like the *Bat* and *Owle* can see no where so well as in the shady glimmerings of their own Twilight.



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A G A I N S T A T H E I S M E.

C H A P. I.

*The seasonable usefulness of the present Discourse, or the
Motives that put the Authour upon these indeavours of
demonstrating that there is a God.*

TH E grand truth which wee are now to bee im-
ployed about, is the proving *that there is a God*;
And I made choice of this subject as very season-
able for the times wee are in, and are coming on,
wherein Divine Providence, granting a more large release
from Superstition, and permitting a freer perusall of matters
of Religion, then in former Ages, the Tempter would take
advantage where hee may, to carry men captive out of one
darke prison into another, out of *Superstition* into *Atheisme*
it self. Which is a thing feasible enough for him to bring
about in such men as have adhered to Religion in a meere
externall way, either for fashion sake, or in a blind obe-
dience to the Authority of a Church. For when this exter-
nall frame of godlinesse shall breake about their eares, they
being really at the bottome devoyd of the true feare and
love of God, and destitute of a more free and unprejudic'd
use of their faculties, by reason of the sinfullnesse and corru-
ption of their natures; it will bee an easy thing to allure
them to an assent to that, which seemes so much for
their present Interest; and so being imboldned by the tot-
tering and falling of what they took for Religion before,
they will gladly in their conceipt cast down also the very Ob-
ject of that Religious Worship after it, and conclude that
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there is as well no God as no Religion; That is, they have a mind there should be none, that they may be free from all wringings of conscience, trouble of correcting their lives, and feare of being accountable before that great Tribunal.

Wherefore for the reclayming of these if it were possible, at least for the succouring and extricating of those in whom a greater measure of the love of God doth dwell, (who may probably by some darkening cloud of Melancholy or some more then ordinary importunity of the Tempter be dissettled and intangled in their thoughts concerning this weighty matter) I held it fit to bestow mine indeavours upon this so usefull and seasonable an Enterprize, as to demonstrate *that there is a God.*

CHAP. II.

What is meant by demonstrating there is a God, and that the mind of man, unlesse he do violence to his faculties, will fully assent or dissent from that which notwithstanding may have a bare possibility of being otherwise.

BUT when I speak of demonstrating there is a God, I would not be suspected of so much vanity and ostentation as to be thought I mean to bring no Arguments, but such as are so convictive, that a mans understanding shall be forced to confesse that is is impossible to be otherwise then I have concluded. For for mine own part I am prone to believe, that there is nothing at all to be demonstrated. For it is possible that *Mathematicall evidence* it self, may be but a constant undiscoverable delusion, which our nature is necessarily and perpetually obnoxious unto, and that either fatally or fortuitously there has been in the world time out of mind such a Being as we call *Man*, whose essential property it is to be then most of all mistaken, when he conceives a thing most evidently true. And why may

may not this be as well as any thing else, if you will have all things fatall or casuall without a God? For there can be no curbe to this wild conceipt, but by the supposing that we our selves exist from some higher Principle that is absolutely *good and wise*, which is all one as to acknowledge *that there is a God*.

Wherefore when I say that I will demonstrate that there is a God, I do not promise that I will alwayes produce such arguments, that the Reader shall acknowledge so strong as he shall be forced to confesse that it is utterly impossible that it should be otherwise. But they shall be such as shall deserve full assent and win full assent from any unprejudic'd mind.

For I conceive that we may give full assent to that which notwithstanding may possibly be otherwise: which I shall illustrate by severall examples. Suppose two men got to the top of mount *Athos*, and there viewing a stone in the form of an *Altar* with *ashes* on it, and the *footsteps of men* on those ashes, or some *words* if you will, as *Optimo Maximo*, or, *τῷ ἀγνίστῳ θεῷ* or the like, written or scralled out upon the Ashes; and one of them should cry out, Assuredly here have been some men here that have done this; But the other more nice then wise should reply, Nay it may possibly be otherwise. For this stone may have naturally grown into this very shape, and the seeming ashes may be no ashes, that is no remainders of any fewell burnt there, but some unexplicable and imperceptible Motions of the Aire, or other particles of this fluid Matter that is active every where, have wrought some parts of the Matter into the form and nature of ashes, and have fridg'd and plaid about so, that they have also figured those intelligible Characters in the same. But would not any body deem it a piece of weaknesse no lesse then dotage for the other man one whit to recede from his former apprehension, but as fully as ever to agree with what he pronounced first, not-with-

withstanding this bare possibility of being otherwise?

So of *Anchors* that have been digged up, either in plaine fields or mountainous places, as also the Roman *Urnes* with ashes and inscriptions, as *Severianus*, *Ful. Linnus* and the like, or Roman *Coyues*, with the *effigies* and *names* of the *Casars* on them; or that which is more ordinary, the *Sculls* of men in every Church-yard, with the right figure, and all those necessary perforations for the passing of the vessells, besides those conspicuous hollowes for the Eyes and rowes of teeth, the *Os Styloides*, *Elboerdes*, and what not? if a man will say of them, that the Motion of the particles of the Matter, or some hidden Spermatick power has gendred these both *Anchors*, *Urnes*, *Coyues*, and *Sculls* in the ground, hee doth but pronounce that which humane reason must admit as possible: Nor can any man ever so demonstrate that these *Coyues*, *Anchors*, and *Urnes*, were once the Artifice of men, or that this or that *Scull* was once a part of a living man; that hee shall force an acknowledgment that it is impossible that it should be otherwise. But yet I doe not think that any man, without doing manifest violence to his facultyes, can at all suspend his assent, but freely and fully agree that this or that *Scull* was once part of a living man, and that these *Anchors*, *Urnes* and *Coyues*, were certainly once made by humane artifice, notwithstanding the possibility of being otherwise.

And what I have said of *Assent* is also true in *Dissent*. For the mind of man not craz'd nor prejudic'd will fully and unreconcilably disagree, by it's own natural sagacity, where notwithstanding the thing that it doth thus resolutely and undoubtingly reject, no wit of man can prove impossible to bee true. As if wee should make such a fiction as this, that *Archimedes* with the same individuall body that hee had when the Souldiers slew him, is now safely intent upon his Geometricall figures under ground, at the Center of the Earth, farre from the noise and din of this world that might disturb

disturb his Meditations, or distract him in his curious delineations he makes: with his rod upon the dust, which no man living can prove impossible: Yet if any man does not as unreconcilably dissent from such a fable as this, as from any falshood imaginable, assuredly that man is next doore to madness or dotage, or does enormous violence to the free use of his Facultyes.

Wherefore it is manifest that there may bee a very firme and unwavering assent or dissent, when as yet the thing wee thus assent to may be possibly otherwise; or that which wee thus dissent from, cannot bee proved impossible to be true.

Which point I have thus long and thus variously sported myself in, for making the better impression upon my Reader, it being of no small use and consequence, as well for the advertising of him, that the Arguments which I shall produce, though I doe not bestowe that ostentative term of *Demonstration* upon them, yet they may bee as effectually for winning a firme and unshaken assent, as if they were in the strictest Notion such; as also to reminde him that if they bee so strong and so patly fitted and fixable with the facultyes of mans mind, that hee has nothing to reply, but only that for all this, it may possibly bee otherwise, that hee should give a free and full assent to the Conclusion. And if hee do not, that hee is to suspect himself rather of some distemper, prejudice, or weaknesse, then the Arguments of want of strength. But if the *Atheist* shall contrariwise pervert my candour and fair dealing, and phansy that he has got some advantage from my free confession, that the arguments that I shall use are not so convictive, but that they leave a possibility of the thing being otherwise, let him but compute his supposed gains by adding the limitation of this possibility (*viz.* that it is no more possible, then that the clearest *Mathematicall evidence* may be false (which is impossible if our facultyes be true) or in the second place, then that

that the Roman *Urnes* and *Coins* above mentioned may prove to be the works of Nature, not the Artifice of man, which our facultyes admit to be so little probable, that it is impossible for them not fully to assent to the contrary) and when he has cast up his account, it will be evident that it can be nothing but his grosse ignorance in this kind of Arithmetick that shall embolden him to write himself down gainer and not me.

CHAP. III.

An attempt towards the finding out the true Notion or Definition of God, and a cleare Conviction that there is an indelible Idea of a Being absolutely perfect in the mind of Man.

ANd now having premised thus much, I shall come on nearer to my present designe. In prosecution whereof it will bee requisite for mee, first to define *what God is*, before I proceed to demonstration *that he is*. For it is obvious for Mans reason to find arguments for the impossibility, possibility, probability, or necessity of the Existence of a thing, from the explication of the Essence thereof.

And now I am come hither, I demand of any *Atheist* that denies there is a God, or of any that doubts whether there be one or no, what *Idea* or *Notion* they frame of that they deny or doubt of. If they will prove nice & squeamish, and professe they can frame no notion of any such thing, I would gladly aske them, why they will then deny or doubt of. they know not what. For it is necessary that he that would rationally doubt or deny a thing, should have some settled *Notion* of the thing hee doubts of or denies. But if they professe that this is the very ground of their denying or doubting whether there be a God, because they can frame no *Notion* of him, I shall forthwith take away that Allegation by offering

offering them such a Notion as is as proper to God as any Notion is proper to any thing else in the world.

I define God therefore thus, *An Essence or Being fully and absolutely perfect*. I say *fully and absolutely perfect*, in counterdistinction to such perfection as is not full and absolute, but the perfection of this or that *Species* or *Kind* of finite *Beings*, suppose of a Lyon, Horse or Tree. But to be *fully and absolutely perfect* is to bee at least as perfect as the apprehension of a Man can conceive, without a Contradiction. But what is inconceivable or contradictory is nothing at all to us, for wee are not now to wagg one Atome beyond our facultyes. But what I have propounded is so farre from being beyond our facultyes, that I dare appeale to any *Atheist* that hath yet any command of Sense and Reason left in him, if it bee not very easie and intelligible at the first sight, and that if there bee a God, he is to be deemed of us, such as this *Idea* or *Notion* sets forth.

But if hee will sullingly deny that this is the proper Notion of God, let him enjoy his own humour; this yet remains undenyable that there is in Man, an *Idea* of a *Being absolutely and fully perfect*, which wee frame out by attributing all conceivable perfection to it whatsoever, that implies no Contradiction. And this Notion is Naturall and Essentiall to the Soul of Man, and can not bee wash'd out, nor conveigh'd away by any force or trick of wit whatsoever, so long as the Mind of man is not craz'd, but hath the ordinary use of her own facultyes.

Nor will that prove any thing to the purpose, when as it shall be alledg'd that this Notion is not so connaturall and Essentiall to the Soul, because she framed it from some occasions from without. For all those undenyable conclusions in Geometry which might be help'd and occasion'd from some thing without, are so Naturall notwithstanding and Essentiall to the Soul, that you may as soon un-soul the Soul, as divide her from perpetuall assent to those Mathematicall

maticall truths, supposing no distemper nor violence offered to her Facultyes. As for example, shee cannot but acknowledge in her self the *Several distinct Ideas of the five Regular Bodies*, as also, *that it is impossible that there should bee any more then five*. And this Idea of a Being absolutely perfect is as distinct and indelible an Idea in the Soul, as the Idea of the five Regular Bodies, or any other Idea whatsoever.

It remains therefore undenyable, that there is an inseparable Idea of a Being absolutely perfect ever residing, though not alwayes acting, in the Soul of Man.

CHAP. IV.

What Notions are more particularly comprised in the Idea of a Being absolutely perfect. That the difficulty of framing the conception of a thing ought to bee no argument against the existence thereof: the nature of corporeall Matter being so perplex'd and intricate, which yet all men acknowledge to exist. That the Idea of a Spirit is as easy a Notion as of any other substance what ever. What powers and propertyes are contained in the Notion of a Spirit. That Eternity and Infinity, if God were not, would bee cast upon something else; so that Atheisme cannot free the mind from such Intricacies. Goodnesse, Knowledge and Power, Notions of highest perfection, and therefore necessarily included in the Idea of a Being absolutely perfect.

BUT now to lay out more particularly the perfections comprehended in this Notion of a Being absolutely and fully perfect, I think I may securely nominate these; *Self-subsistency, Immateriality, Infinity as well of Duration as Essence, Immensity of Goodnesse, Omniscieny, Omnipotency, and Necessity of Existence*. Let this therefore bee the description of a being absolutely perfect, that it is a *Spirit, Eternall, Infinite in Essence and Goodnesse, Omniscient, Omni-*

Omnipotent, and of it self necessarily existent. All which Attributes being Attributes of the highest perfection, that falls under the apprehension of man, and having no discoverable imperfection interwoven with them, must of necessity be attributed to that which we conceive absolutely and fully perfect. And if any one will say that this is but to dresse up a Notion out of my own fancy, which I would afterwards slyly insinuate to be the Notion of a God; I answer, that no man can discourse and reason of any thing without recourse to settled notions decyphered in his own mind. And that such an exception as this implies the most contradictory absurdities imaginable, to wit, as if a man should reason from something that never entred into his mind, or that is utterly out of the ken of his own facultyes. But such groundlesse allegations as these discover nothing but an unwillingnesse to find themselves able to entertain any conception of God, and a heavy propension to sink down into an utter oblivion of him, and to become as stupid and senselesse in divine things as the very beasts.

But others it may be will not look on this Notion as contemptible for the easie composure thereof out of familiar conceptions which the mind of man ordinarily figures it self into, but reject it rather for some unintelligible hard termes in it, such as *Spirit, Eternall, and Infinite*, for they do professe they can frame no Notion of *Spirit*, and that any thing should be *Eternal* or *Infinite*, they do not know how to set their mind in a posture to apprehend, and therefore some would have no such thing as a *Spirit*, in the world.

But if the difficulty of framing a conception of a thing must take away the existence of the thing it self, there will be no such thing as a *Body* left in the world, and then will all be *Spirit* or nothing. For who can frame so safe a notion of a *Body*, as to free himself from the intanglements, that the extension thereof will bring along with it. For this extended matter consists of either indivisible points, or of particles

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divisible *in infinitum*. Take which of these two you will, (and you can find no third) you will be wound into the most notorious absurdities that may be. For if you say it consists of points, from this position I can necessarily demonstrate, that every *Speare* or *Spire-Steeple* or what long body you will is as thick as it is long; that the tallest *Cedar* is not so high as the lowest *Mushrome*; and that the *Moon* and the *Earth* are so neere one another, that the thicknesse of your hand will not go betwixt; that *Rounds* and *Squares* are all one figure; that *Even* and *Odde Numbers* are Equall one with another; and that the clearest *Day* is as dark as the blackest *Night*. And if you make choice of the other Member of the disjunction, your fancy will bee little better at ease. For nothing can be divisible into parts it has not: therefore if a body be divisible into infinite parts, it has infinite extended parts: and if it has an infinite number of extended parts, it cannot be but a hard mystery to the Imagination of Man, that infinite extended parts should not amount to one whole infinite extension. And thus a grain of *Mustard-seed* would be as well infinitely extended, as the whole Matter of the Universe; and a thousandth part of that grain as well as the grain it self. Which things are more unconceivable then any thing in the Notion of a *Spirit*. Therefore we are not scornfully and contemptuously to reject any Notion, for seeming at first to be clouded and obicur'd with some difficulties and intricacies of conception; sith that, of whose being we seem most assured, is the most intangled and perplex'd in the conceiving, of any thing that can be propounded to the apprehension of a Man. But here you will reply that our senses are struck by so manifest impressions from the Matter, that though the nature of it bee difficult to conceive, yet the *Existence* is palpable to us, by what it acts upon us. Why, then all that I desire is this, that when you shall be reminded of some actions and operations that arrive to the notice of
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your sense or understanding, which unlesse we do violence to our faculties we can never attribute to *Matter* or *Body*, that then you would not be so nice and averse from the admitting of such a substance as is called a *Spirit*, though you fancy some difficulty in the conceiving thereof.

But for mine own part I think the *nature* of a *Spirit* is as conceivable, and easy to be defin'd as the nature of any thing else. For as for the very *Essence* or bare *Substance* of any thing whatsoever, hee is a very Novice in speculation that does not acknowledge that utterly unknowable. But for the *Essentiall* and *Insaparable* properties, they are as intelligible and explicable in a *Spirit* as in any other subject whatever. As for example, I conceive the intire *Idea* of a *Spirit* in generall, or at least of all finite created and subordinate *Spirits*, to consist of these severall powers or properties, viz. *Self-penetration*, *Self-Motion*, *Self-contraction* and *Dilatation*, and *Indivisibility*; and these are those that I reckon more absolute; I will adde also what has relation to another, and that is the power of *Penetrating*, *Moving* and *Altering* the *Matter*. These properties and powers put together make up the *Notion* and *Idea* of a *Spirit*, whereby it is plainly distinguished from a *Body*, whose parts cannot *penetrate* one another, is not *Self-moveable*, nor can *contract* nor *dilate* it self, is *divisible* and *separable* one part from another; But the parts of a *Spirit* can be no more separated, though they be dilated, then you can cut off the *Rays* of the *Sunne* by a paire of Scissors made of pellucide *CrySTALL*. And this will serve for the settling of the *Notion* of a *Spirit*; the prooffe of it's *Existence* belongs not unto this place. And out of this description it is plain that a *Spirit* is a notion of more perfection then a *Body*, and therefore the more fit to be an Attribute of what is *absolutely perfect*, then a *Body* is.

But now for the other two hard terms of *Eternall* and *Infinite*, if any one would excule himself from assenting to

the Notion of a *God*, by reason of the Incomprehensibleness of those attributes, let him consider, that he shall whether he will or no be forced to acknowledge something *Eternal*, either *God* or the *World*, and the Intricacy is alike in either. And though he would shuffle off the trouble of apprehending an *Infinite Deity*, yet he will never extricate himself out of the intanglements of an *Infinite Space*; which Notion will stick as closely to his Soul, as her power of *Imagination*.

Now that *Goodnesse*, *Knowledge* and *Power*, which are the three following Attributes, are Attributes of *perfection*, if a man consult his own Faculties, it will be undoubtedly concluded, and I know nothing else he can consult with. At least this will be returned as infallibly true, that a *Being absolutely perfect* has these, or what supereminently contains these. And that *Knowledge* or something like it is in *God*, is manifest, because without animadversion in some sense or other, it is impossible to be *Happy*. But that a *Being* should be *absolutely perfect*, & yet not happy, is as impossible. But *Knowledge* without *Goodnesse* is but dry Subtilty, or mischievous Craft; and *Goodnesse* with *Knowledge* devoyd of *Power* is but lame and ineffectuall: Wherefore what ever is *absolutely perfect*, is *Infinitely both Good, Wise and Powerfull*.

And lastly it is more *perfection* that all this be *Stable*, *Immutable* and *Necessary*, then *Contingent* or but *Possible*. Therefore the *Idea* of a *Being absolutely perfect* represents to our minds, that that of which it is the *Idea* is *necessarily* to exist. And that which of its own nature doth *necessarily* exist, must never fail to be. And whether the *Atheist* will call this *absolute perfect Being*, *God* or not, it is all one; I list not to contend about words. But I think any man else at the first sight will say that wee have found out the true *Idea* of *God*.

CHAP. V.

That the soul of man is not Abrasa Tabula, and in what sense shee might be said ever to have had the actuall knowledge of eternal truths in her.

AND now wee have found out this *Idea* of a *Being absolutely perfect*, that the use which wee shall hereafter make of it, may take the better effect, it will not be amisse by way of further preparation, briefly to touch upon that notable point in Philosophy, *whether the Soul of man be Abrasa Tabula, a Table book, in which nothing is writ; or whether shee have some innate Notions and Ideas in her self.* For so it is that shee having taken first occasion of thinking from extermall objects, it hath so imposed upon some mens judgements, that they have conceited that the Soul has no Knowledge nor Notion, but what is in a *Passive* way impressed, or delineated upon her from the objects of *Sense*; They not warily enough distinguishing betwix extrinsecall occasions and the adæquate or principal causes of things. But the mind of man more free and better exercised in the close observations of its own operations and nature, cannot but discover, that there is an active and *actuall Knowledge* in a man, of which these outward objects are rather the reminders then the first begetters or implanters. And when I say *actuall Knowledge*, I doe not mean that there is a certaine number of *Ideas* flaring and shining to the *Animadversive faculty* like so many *Torches* or *Starres* in the *Firmament* to our outward sight, or that there are any *figures* that take their distinct places, &c. are legibly writ there like the *Red letters* or *Astronomical Characters* in an *Almanack*; but I understand thereby an active sagacity in the Soul, or quick recollection as it were, whereby some small businesse being hinted unto her, she runs out presently into a more clear and larger conception. And I cannot better describe her condition then this;

Suppose a skilful *Musician* fallen asleep in the field upon the grasse, during which time he shall not so much as dream any thing concerning his musical faculty, so that in one sense there is no *actuell skill* or Notion nor representation of any thing muscally in him, but his friend sitting by him that cannot sing at all himself, jogs him and awakes him, and desires him to sing this or the other song, telling him two or three words of the beginning of the song, he presently takes it out of his mouth, and sings the whole song upon so slight and slender intimation: So the *Mind of man* being jogg'd and awakened by the impulses of outward objects is stirred up into a more full and cleare conception of what was but imperfectly hinted to her from externall occasions; and this faculty I venture to call *actuell Knowledge* in such a sense as the sleeping Musicians skill might be called *actuell skill* when he thought nothing of it.

C H A P. 6.

That the Soul of Man has of her self actuell Knowledge in her, made good by sundry Instances and Arguments.

AND that this is the condition of the Soul is discoverable by sundry observations. As for example, Exhibit to the Soul through the outward senses the figure of a *Circle*, she acknowledgeth presently this to be one kind of *figure*, and can adde forthwith that if it be perfect, all the lines from some one point of it drawn to the Perimeter, must be exactly *Equal*. In like manner shew her a *Triangle*, she will straightway pronounce that if that be the right figure it makes toward, the *Angles* must be closed in indivisible *points*. But this accuracy either in the *Circle* or the *Triangle* cannot be set out in any materiall subject, therefore it remains that she hath a more full & exquisite knowledge of things in her self, then the Matter can lay open before

fore her. Let us cast in a third Instance, let some body now demonstrate this *Triangle* described in the Matter to have it's three Angles equall to two right ones: Why yes saith the Soul this is true, and not only in this particular *Triangle* but in all plain *Triangles* that can possibly be describ'd in the Matter. And thus you see the Soul sings out the whole song upon the first hint, as knowing it very well before.

Besides this, there are a multitude of *Relative Notions* or *Ideas* in the Mind of Man, as well *Mathematicall* as *Logicall*, which if we prove cannot be the impresses of any materiall object from without, it will necessarily follow, that they are from the Soul herself within, and are the naturall furniture of humane understanding. Such as are these, *Cause, Effect, Whole and Part, Like and Unlike*, and the rest. So *Equality and Inequality*, λόγος and ἀνάλογια, *Proportion & Analogy, Symmetry and Asymmetry*, and such like: All which *Relative Ideas* I shall easily prove to be no materiall impresses from without upon the Soul, but her own active conception proceeding from her self whilst shee takes notice of *externall Objects*. For that these *Ideas* can make no Impresses upon the outward senses is plain from hence; because they are no *sensible* nor *Physicall affections* of the *Matter*. And how can that, that is no *Physicall affection* of the *Matter* affect our corporeall Organs of *Sense*? But now that these *Relative Ideas*, whether *Logical* or *Mathematicall* be no *Physicall affections* of the *Matter* is manifest from these two arguments. First they may be produced when there has been no *Physicall Motion* nor alteration in the Subject to which they belong, nay indeed when there hath been nothing at all done to the Subject to which they doe accrue. As for example, suppose one side of a Room whitened the other not touch'd or medled with, this other has thus become unlike, and hath the Notion of *Dissimile* necessarily belonging to it, although there has nothing at all been done thereunto. So

suppose two Pounds of *Lead*, which therefore are two *Equal* Pieces of that Metall; cut away half from one of them, the other Pound, nothing at all being done unto it, has lost it's Notion of *Equall*, and hath acquired a new one of *Double* unto the other. Nor is it to any purpose to answer, that though there was nothing done to this Pound of *Lead*, yet there was to the other; For that does not at all enervate the Reason, but shewes that the Notion of *Sub-double* which a. crued to that *Lead* which had half cut away, is but our *Mode* of conceiving, as well as the other, and not any *Physicall affection* that strikes the corporeall Organs of the Body, as *Hot* and *Cold*, *Hard* and *Soft*, *White* and *Black*, and the like do. Wherefore the *Ideas* of *Equall* and *Unequall*, *Double* and *Sub-double*, *Like* and *Unlike*, with the rest, are no externall Impresses upon the Senses, but the Souls own active manner of conceiving those things which are discovered by the outward Senses.

The second argument is, that one and the same part of the Matter is capable at one and the same time, wholly and entirely of two contrary *Ideas* of this kind. As for Example, any piece of Matter that is a *Middle proportionall* betwixt two other pieces, is *Double*, suppose, and *Sub-double*, or *Tripple* and *Sub-tripple*, at once. Which is a manifest signe that these *Ideas* are no affections of the Matter, and therefore do not affect our senses, else they would affect the senses of *Beasts*, and they might also grow good *Geometricians* and *Arithmeticians*. And they, not affecting our senses, it is plain that wee have some *Ideas* that we are not beholding to our senses for, but are the meer exertions of the Mind occasionally awakened, by the Appulses of the outward objects; Which the outward Senses doe no more teach us, then he that awakened the *Musitian* to sing taught him his skill.

And now in the third and last place it is manifest, besides these

these single *Ideas* I have proved to be in the mind, that there are also severall complex Notions in the same, such as are these; *The whole is bigger then the part: If you take Equall from Equall, the Remainders are Equall: Every number is either Even or Odde;* which are true to the soul at the very first proposal; as any one that is in his wits does plainly perceive.

CHAP. VII.

The mind of man being not unfurnish'd of Innate Truth, that wee are with confidence to attend to her naturall and unprejudic'd Dictates and Suggestions. That some Notions and Truths are at least naturally & unavoidably assented unto by the soul, whether shee have of her self Actuall Knowledge in her or not. And that the definition of a Being absolutely perfect is such. And that this absolutely perfect Being is God, the Creatour and Contriver of all things.

AND now we see so evidently the Soul is not unfurnished for the dictating of Truth unto us, I demand of any man, why under a pretence that shee having nothing of her own, but may be moulded into an assent to any thing, or that shee does arbitrarily and fortuitously compose the severall Impresses shee receives from without, hee will be still so squeamish or timorous, as to be affraid to close with his own facultyes, and receive the Naturall Emanations of his owne mind, as faithfull Guides.

But if this seem, though it be not, too subtle which I contend for, viz; That the Soul hath *actuall knowledge in her self*, in that sense which I have explained, yet surely this at least will be confess'd to be true, that the nature of the Soul is such, that shee will certainly and fully assent to some conclusions, how ever shee came to the knowledge of them, unlesse shee doe manifest violence to her own Faculties. Which truths must therefore be concluded not fortuitous or arbitrations, but Natural to the Soul: such as I have already named,

named, as that every Finite number is either even or odde. If you adde equal to equal, the wholes are equal; and such as are not so simple as these, but yet stick as close to the Soul once apprehended, as that *The three angles in a Triangle are equal to two right ones*: That there are just five regular Bodies neither more nor lesse, and the like, which we will pronounce necessarily true according to the light of Nature.

Wherefore now to reassume what we have for a while laid aside, the *Idea* of a *Being absolutely perfect* above proposed, it being in such sort set forth, that a man cannot rid his minde of it, but he must needs acknowledge it to be indeed the *Idea* of such a *Being*; it will follow that it is no arbitrary nor fortuitous concept, but necessary and therefore natural to the Soul at least, if not ever actually there.

Wherefore it is manifest, that we consulting with our own natural light concerning the Notion of a *Being absolutely perfect*, that this Oracle tells us, that it is *A spiritual Substance, Eternal, Infinite in Essence and Goodness, Omnipotent, Omniscient, and of it self necessarily existent*.

For this answer is such, that if we understand the sense thereof, we cannot tell how to deny it, and therefore it is true according to the light of Nature. But it is manifest that that which is *Self-subsistent, infinitely Good, Omniscient and Omnipotent*, is the Root and Original of all things. For *Omnipotency* signifies a Power that can effect any thing that implies no contradiction to be effected; and *Creation* implies no contradiction: Therefore this perfect *Being* can create all things. But if it found the Matter or other Substances existing aforehand of themselves, this *Omnipotency* and Power of *Creation* will be in vain, which the free and unprejudic'd Faculties of the Minde of man do not admit of. Therefore the natural notion of a *Being absolutely perfect*, implies that the same *Being* is Lord and Maker of all things. And according to Natural light that which is thus, is to be adored and worshipped of all that has the knowledge of it, with all
humility

humility and thankfullnesse; and what is this but to be acknowledged to be *God*?

Wherefore I conceive I have sufficiently demonstrated, that the *Notion* or *Idea* of *God* is as Naturall, Necessary and Essentiall to the Soul of Man, as any other *Notion* or *Idea* whatsoever, & is no more arbitrary or fictitious then the *Notion* of a *Cube* or *Tetraedrum*, or any other of the *Regular Bodies* in Geometry: Which are not devised at our own pleasure (for such figments and *Chimeras* are infinite,) but for these it is demonstrable that there can be no more then five of them. Which shews that their *Notion* is necessary, not an arbitrary complement of what we please.

And thus having fully made good the *Notion* of *God*, *What he is*, I proceed now to the next point, which is to prove, that *Hee is*.

C H A P. VIII.

The first Argument for the Existence of God taken from the Idea of God as it is representative of his Nature and Perfection: From whence also it is undeniably demonstrated that there can be no more Gods then One.

ANd now verily casting my eyes upon the true *Idea* of *God* which we have found out, I seem to my self to have struck further into this businessse then I was aware of. For if this *Idea* or *Notion* of *God* be true, as I have undeniably proved, it is also undeniably true that he doth exist; For this *Idea* of *God* being no arbitrary Figment taken up at pleasure, but the necessary and naturall Emanation of the mind of Man, if it signifies to us that the *Notion* and *Nature* of *God* implies in it *necessary Existence* as we have shown it does, unlesse we will wink against our own naturall light, wee are without any further Scruple to acknowledge *that God does exist*. Nor is it sufficient grounds to diffide to the strength of this Argument, because our fancy can shuffle

shuffle in this Abster, viz. That indeed this *Idea* of God, supposing God did exist, shews us that his Existence is necessary, but it does not shew us that he doth necessarily exist. For he that answers thus, does not observe out of what prejudice he is inabled to make this Answer, which is this: He being accustomed to fancy the Nature or Notion of every thing else without Existence, and so ever easily separating Essence and Existence in them, here unawares he takes the same liberty, and divides Existence from that Essence to which Existence it self is essentiall. And that's the witty fallacy his unwarinesse has intangled him in.

Again when as we contend that the true *Idea* of God represents him as a *Being necessarily Existent*, and therefore that he does exist; and you to avoid the edge of the Argument reply, If he did at all exist; by this answer you involve your self in a manifest contradiction. For first you say with us, that the nature of God is such, that in its very Notion it implies its *Necessary Existence*, and then again you unsay it by intimating that notwithstanding this true *Idea* and *Nation*, God may not exist, and so acknowledge that what is absolutely necessary according to the free Emanation of our Facultyes, yet may be otherwise: Which is a palpable Contradiction as much as respects us and our Facultyes, and we have nothing more inward and immediate then these to steer our selves by.

And to make this yet plainer at least if not stronger, when wee say that the *Existence* of God is *Necessary*, wee are to take notice that *Necessity* is a *Logicall Terme*, and signifies to signify a Connexion betwixt the *Subject* and *Predicate* (as they call them) that it is impossible that they should be divorced, or should not hold together, and therefore if they be affirmed one of the other, that they make an *Axioma Necessarium*, an Axiome that is necessary, or eternally true. Wherefore there being a *Necessary Connexion* betwixt *God* and *Existence*; this Axiome, *God does Exist*, is an Axiome

Axiome Necessarily and Eternally true. Which we shall yet more clearly understand, if we compare *Necessity* and *Contingency* together; For as *Contingency* signifies not only the *Manner of Existence* in that which is contingent according to its *Idea*, but does intimate also a *Possibility of Actual Existence*, (so to make up the true and easy Analogy) *Necessity* does not only signify the *Manner of Existence* in that which is *Necessary*, but also that it does *actually Exist*, and *could never possibly do otherwise*. For ἀναγκαστικόν and ἀδύνατον μὴ εἶναι, Necessity of Being and Impossibility of Not-being, are all one with *Aristotle*, & the rest of the *Logicians*. But the *Atheist* and the *Enthusiast*, are usually such profess'd Enemies against *Logick*; the one merely out of Dotage upon outward grosse sense, the other in a dear regard to his stiffe and untamed fancy, that shop of *Mysteries* and fine things.

Thirdly, wee may further add, that whereas wee must needs attribute to the *Idea* of God either *Contingency*, *Impossibility*, or *Necessity of Actual Existence*, (some one of these belonging to every *Idea* imaginable) and that *Contingency* is incompetible to an *Idea of a Being absolutely perfect*, much more *Impossibility*, the *Idea* of God being compiled of no Notions but such as are *possible* according to the light of Nature, to which wee now appeal: It remains therefore that *Necessity of Actual Existence* bee unavoidably cast upon the *Idea* of God, and that therefore God does *actually Exist*.

But fourthly and lastly, if this seem more subtile, though it bee no lesse true for it, I shall now propound that which is so palpable, that it is impossible for any-one that has the use of his wits for to deny it. I say therefore, that either God or this corporeall and sensible world must of it self *necessarily exist*. Or thus, Either God or *Matter* or *both* doe of themselves *necessarily exist*. If *both*, wee have what we would drive at, the *existency* of God.

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But yet to acknowledge the necessary existence of the *Matter* of it self, is not so congruous and suteable to the light of Nature. For if any thing can exist *independently* of God, all things may; so that not onely the Omnipotency of God might be in vaine, but beside there would be a letting in from hence of all confusion and disorder imaginable; Nay of some grand Devill of equall Power and of as large Command as God himself: Or if you will of six thousand Millions of such monstrous Gigantick Spirits, fraught with various and mischievous Passions, as well as armed with immense power, who in anger or humour appearing in huge shapes, might take the Planets up in their prodigious Clutches, and pelt one another with them as boyes are wont to do with snowbals; And that this has not yet happened will bee resolved onely into this, that the humour has not yet taken them. But the frame of Nature and the generation of things would be still lyable to this ruine and disorder. So dangerous a thing it is to slight the naturall *dependencies* and *correspondencies* of our innate *Ideas* and *conceptions*.

Nor is there any Refuge in such a Reply as this, that the full and perfect Infinitude of the power of God, is able easily to overmaster these six thousand Millions of Monsters, and to stay their hands. For I say that six or fewer, may equalize the infinite power of God. For if any thing may be *self-essentiated* besides God, why may not a *Spirit* of just six times lesse power then God exist of it self? and then six such wil equalize him, a seventh will overpower him. But such a rabble of *self-essentiated* and *divided* Deities, does not only hazzard the pulling the world in pieces, but plainly takes away the Existence of the true God. For if there be any power or perfection whatsoever, which has its original from any other then God, it manifestly demonstrates that God is not God, that is, is not a *Being absolutely and fully perfect*, because we see some power in the world that is not his,

his, that is, that is not from him. But what is fully and wholly from him, is very truly and properly his, as the *thought* of my minde is rather my minde, then my thoughts.

And this is the only way that I know to demonstrate that it is impossible that there should be any more then *one* true God in the world; For if we did admit another beside him, this other must be also *self-originated*; and so neither of them would be God. For the *Idea* of God swallows up into it self all power and perfection conceivable, and therefore necessarily implies that whatever hath any Being, derives it from him.

But if you say the *Matter* does only exist and not *God*, then this *Matter* does necessarily exist of it self, and so we give that Attribute unto the *Matter* which our Natural Light taught us to be contain'd in the Essentiall conception of no other thing besides *God*. Wherefore to deny that of *God*, which is so necessarily comprehended in the true *Idea* of him, and to acknowledge it in that in whose *Idea* it is not at all contain'd (for *necessary Existence* is not contain'd in the *Idea* of any thing but of a *Being absolutely perfect*) is to pronounce contrary to our Natural light, and to do manifest violence to our Faculties.

Nor can this be excused by saying that the Corporeall *Matter* is palpable and *sensible* unto us, but *God* is not, and therefore we pronounce confidently that it is, though *God* be not, and also that it is *necessary* of it self, sith that which is without the help of another must necessarily bee and eternally.

For I demand of you then sith you professe your selves to believe nothing but *sense*, how could *sense* ever help you to that truth you acknowledged last, *viz. That that which exists without the help of another, is necessary and eternall?* For *Necessity* and *Eternity* are no sensible Qualities, and therefore are not the objects of any *sense*; And I have already

ready very plentifully proved, that there is other knowledge and perception in the Soul besides that of *Sense*. Wherefore it is very unreasonable, when as we have other faculties of knowledge besides the senses, that we should consult with the senses alone about matters of knowledge, and exclude those faculties that penetrate beyond *Sense*. A thing that the profess'd *Atheists* themselves will not do when they are in the humour of Philosophising, for their principle of *Atoms* is a businessse that does not fall under *Sense*, as *Lucretius* at large confesses.

But now seeing it is so manifest that the Soul of man has other cognoscitive faculties besides that of *Sense* (which I have clearly above demonstrated) it is as incongruous to deny there is a *God*, because *God* is not an object fitted to the *Senses*, as it were to deny there is *Matter* or a *Body*, because that *Body* or *Matter*, in the imaginative Notion thereof, lies so unevenly and troublesomely in our *fancy* and *reason*.

In the contemplation whereof our understanding discovereth such contradictory incoherencies, that were it not that the notion is sustain'd by the confident dictates of *Sense*, *Reason* appealing to those more crasse Representations of *Fancy*, would by her shrewd *Dilemma's* be able to argue it quite out of the world. But our Reason being well aware that *corporeal* matter is the proper object of the sensitive faculty, she gives full belief to the information of *Sense* in her own speech, flighting the puzzling objections of perplexed *Fancy*, and freely admits the existence of *Matter*, notwithstanding the intanglements of *Imagination*, as she does also the existence of *God*, from the contemplation of his *Idea* in our soul, notwithstanding the silence of the senses therein. For indeed it were an unexcusable piece of folly and madness in a man, when as he has cognoscitive faculties reaching to the knowledge of *God*, and has a certain and unalterable *Idea* of *God* in his soule, which he can by no device wipe out, as well as he has the knowledge of *Sense* that reaches to the discovery of the *Matter*:

Matter; to give necessary Self-existence to the *Matter*, no Faculty at all informing him so; and to take necessary Existence from *God*, though the natural notion of *God* in the Soul informe him to the contrary; and only upon this pretence, because *God* does not immediately fall under the Knowledge of the *Senses*; Thus partially siding with one kind of Faculty only of the Soul, and proscribing all the rest. Which is as humourously and foolishly done, as if a Man should make a faction amongst the *Series* themselves, and resolve to believe nothing to be but what he could see with his Eyes, and so confidently pronounce that there is no such thing as the Element of *Aire* nor *Winds* nor *Musick* nor *Thunder*. And the reason forsooth must be because he can see none of these things with his Eyes, and that's the sole sense that he intends to believe.

CHAP. IX.

The second Argument from the Idea of God as it is Subjected in our Souls, and is the fittest Naturall meanes imaginable to bring us to the knowledge of our Maker. That bare possibility ought to have no power upon the mind, to either hasten or hinder it's assent in any thing. We being delt with in all points as if there were a God, that naturally wee are to conclude there is one.

AND hitherto I have argued from the naturall *Notion* or *Idea* of *God* as it respects that of which it is the *Idea* or *Notion*. I shall now try what advantage may be made of it, from the respect it bears unto our *Souls*, the *Subject* thereof, wherein it does reside.

I demand therefore who put this Indelible Character of *God* upon our *Souls*? why and to what purpose is it there? Nor do not think to shuffle me off by saying, We must take things as we find them, and not inquire of the finall

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Cause of any thing; for things are necessarily as they are of themselves, whose guidance and contrivance is from no principle of Wildome or Counsell, but every substance is now and ever was of what nature and capacity it is found; having it's Originall from none other then it self; and all those changes and varieties we see in the World, are but the result of an Eternall Scuffle of coordinate Causes, bearing up as well as they can, to continue themselves in the present state they ever are, and acting and being acted upon by others, these varieties of things appeare in the world, but every particular Substance with the Essential Properties thereof is self-originated, and independent of any other.

For to this I answer, that the very best that can be made of all this is but thus much; that it is meerly and barely possible, nay if we consult our own faculties, and the Idea of God, utterly impossible: but admit it possible; this bare possibility is so laxe, so weak, and so undeterminate a consideration, that it ought to have no power to move the mind this way or that way that has any tolerable use of her own Reason, more then the faint breathings of the loose Aire have to shake a Mountaine of brasse. For if bare possibility may at all intangle our assent or dissent in things, we cannot fully mis-believe the absurdest Fable in *Æsop* or *Ovid*, or the most ridiculous figments that can be imagin'd; As suppose that *Eares of Corn in the field beare the whifling of the wind and chirping of the Birds; that the stones in the street are grinded with pain when the Carts go over them: that the Heliotrope eyes the Sun and really sees him as well as turns round about with him: that the Pulp of the Wall-nut, as bearing the signature of the brain, is indued with Imagination and Reason.* I say no man can fully mis-believe any of these fooleries, if bare possibility may have the least power of turning the Scales this way or that way. For none of these nor a thousand more such like as these imply a perfect and palpable

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Contradiction, and therefore will put in for their right of being deemed *possible*. But we are not to attend to what is simply *possible*, but to what our *naturall faculties* do direct and determine us to. As for Example, Suppose the Question were, *whether the Stones in the Street have sense or no*, we are not to leave the point as indifferent, or that may be held either way, because it is *possible* and implies no palpable Contradiction, that they may have *sense* and that a *painfull* sense too. But we are to consult with our *naturall faculties*, and see whither they propend: and they do plainly determinate the Controversy by telling us, that what has *sense* and is capable of *pain*, ought to have also *progressive Motion*, to bee able to avoyd what is hurtfull and painfull, and we see it is so in all Beings that have any considerable share of Sense. And *Aristotle* who was no doater on a *Deity*, yet frequently does assume this principle *Ἡ φύσις ἐστὶν αὐτὴν κινῶσα*, That *Nature does nothing in vain*. Which is either an acknowledgment of a *God*, or an appeale to our own *Rationall Faculties*. And I am indifferent which, for I have what I would out of either, for if we appeale to the naturall suggestions of our own faculties, they will assuredly tell us there is a *God*.

I therefore again demand and I desire to be answered without prejudice, or any restraint laid upon our naturall faculties, to what purpose is this indelible *Image* or *Idea* of *God* in us, if there be no such thing as *God* existent in the world? or who seal'd so deep an Impression of that Character upon our Minds?

If we were travailing in a desolate *wildernesse*, where we could discover neither Man nor house, and should meet with *Herd*s of *Cattell* or *Flock*s of *Sheep* upon whose bodies there were branded certain *Markes* or *Letters*, we should without any hesitancy conclude that these have all been under the hand of some man or other that has set his name upon them. And verily when we see writ in our

Souls in such legible Characters the *Name* or rather the *Nature* and *Idea* of God, why should we be so slow and backward from making the like reasonable inference? Assuredly he whole *Character* is signed upon our Souls, has been here, and has thus marked us that we and all may know to whom we belong. That *it is he that has made us, and not we our selves; that we are his people and the sheep of his Pasture*. And it is evidently plain from the *Idea* of God, which includes omnipotency in it, that we can be made from none other then he; as I have before demonstrated. And therefore there was no better way then by sealing us with this *Image* to make us acknowledge our selves to be his, and to do that worship and adoration to him that is due to our mighty *Maker* and *Creator*, that is to our *God*.

Wherefore things complying thus naturally, and easily together, according to the free Suggestions of our *naturall Faculties*, it is as perverse and forced a buisnesse to suspend assent, as to doubt whether those *Romane Urnes* and *Coynes* I spoke of digg'd out of the Earth be the works of Nature or the Artifice of Men.

But if wee cannot yet for all this give free assent to this Position, that *God does Exist*, Let us at least have the Patience a while to suppose it. I demand therefore supposing God did *Exist*, what can the Mind of Man imagine that this God should do better or more effectually for the making himself known to such a Creature as Man, indued with such and such faculties, then we find really already done? For God being a *Spirit* and *Infinite*, cannot ever make himself known Necessarily, and Adequately by any appearance to our outward *Senses*. For if he should manifest himself in any outward figures or shapes, portending either love or wrath, terrour or protection, our faculties could not assure us that this were *God*, but some particular *Genius* good or bad: and besides such da-
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zeling and affrightfull externall forces are neither becoming the divine Nature, nor futeable with the Condition of the Soul of Man, whose better faculties and more free God meddles with, does not force nor amaze us by a more course and oppressing power upon our weake and brutish senses. What remains therefore but that he should manifest himself to our *Inward Man*? And what way imaginable is more fit, then the indelible Impression of the *Idea* of himself, which is (not divine life and sense, for that's an higher prize laid up for them that can win it, but) a naturall representation of the God-head and a Notion of his *Essence*, whereby the Soul of Man could no otherwise conceive of him, then an *Eternall Spirit, Infinite in goodnesse, Omnipotent, Omniscient, and Necessarily of himself Existing*. But this, as I have fully proved, we find *de facto* done in us, wherefore we being every way dealt with as if there were a God *Existing*, and no *faculty* discovering any thing to the contrary, what should hinder us from the concluding that he does really *Exist*?

CHAP. X.

Naturall Conscience, and Religious Veneration, arguments of the Existence of God.

Hitherto we have argued for the Existency of the God-head from the naturall *Idea* of God, inseparably and immutably residing in the Soul of Man. There are also other arguments may be drawn from what we may observe to stick very close to mans nature, and such is *Naturall remorse of Conscience*, and a feare and disturbance from the committing of such things as notwithstanding are not punishable by men: As also a *naturall hope* of being prosperous and successfull in doing those things which are conceived by us to be good & righteous; And lastly *Religious*

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Veneration or Divine worship; All which are fruits, unforcedly and easily growing out of the nature of man; and if we rightly know the meaning of them, they all intimate that *there is a God*.

And first of *Naturall Conscience* it is plain that it is a fear and confusion of Mind arising from the presage of some mischief that may befall a man beside the ordinary course of Nature, or the usuall occurrences of affaires, because he has done thus or thus. Not that what is supernatural or absolutely extraordinary must needs fall upon him, but that at least the ordinary calamities and misfortunes, which are in the world, will be directed and levelled at him sometime or other, because he hath done this or that Evil against his *Conscience*. And men doe naturally in some heavy *Adversity*, mighty *Tempest* on the Sea or dreadfull *Thunder* on the Land (though these be but from *Naturall Causes*) reflect upon themselves and their actions, and so are invaded with fear, or are unterrified, accordingly as they condemn or acquit themselves in their own *Consciences*. And from this supposall is that magnificent Expression of the *Poet* concerning the just man

Nec fulminantis magna Jovis manus,

That he is not affrayd of the darting down of *Thunder* and *Lightening* from Heaven. But this fear, that one should bee struck rather then the rest, or at this time rather then another time, because a man has done thus or thus, is a naturall acknowledgment that these things are guided and directed from some discerning principle, which is all one as to confesse that *there is a God*. Nor is it materiall that some alledge that *Mariners curse* and swear the lowdest when the storm is the greatest, for it is because the usualness of such dangers have made them loose the sense of the *danger*, not the sense of a *God*.

It is also very naturall for a man that follows honestly the
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dictates of his own *Conscience*, to be full of good hopes, and much at ease, and secure that all things at home and abroad will goe successfully with him, though his actions or sincere motions of his Mind act nothing upon Nature or the course of the world to change them any way : wherefore it implies that there is a *Superintendent Principle* over Nature, and the materiall frame of the world, that lookes to it so that nothing shall come to passe, but what is consistent with the good and welfare of honest and conscientious Men. And if it does not happen to them according to their expectations in this world, it does naturally bring in a belief of a world to come.

Not does it at all enervate the strength of this Argument that some men have lost the sense and difference betwixt good and evill, if there be any so fully degenerate ; but let us suppose it, this is a monster, and I suspect of his own making. But this is no more prejudice to what I ayme at, who argue from the *Naturall constitution* of a Man the *Existency of a God* ; then if because *Democritus* put out his Eyes, some are born blind, others drink out their Eyes and cannot see, that therefore you should conclude that there is neither *Light* nor *Colours* : For if there were, then every one would see them, but *Democritus* and some others doe not see them. But the reason is plain, there hath been force done to their *Naturall Facultyes* and they have put out their sight.

Wherefore I conclude from *naturall Conscience* in a Man that puts him upon hope and fear of Good and Evill from what he does or omits, though those actions and omisions doe nothing to the change of the course of Nature or the affaires of the world, that there is an *Intelligent Principle* over universall Nature that takes notice of the Actions of Men, that is that *there is a God* ; for else this *Naturall Faculty* would be false and vaine.

Now for *Adoration* or *Religious Worship* it is as universall as mankind, there being no Nation under the Cope

33 *An Antidote* E 181.
of heaven that does not do divine worship to something or other, and in it to God as they conceive; wherefore according to the ordinary *naturall light* that is in all men, there is a God.

Nor can the force of this Argument be avoyded, by saying it is but an universall *Tradition* that has been time out of mind spread among the Nations of the world. For if it were so (which yet cannot at all be proved) in that it is universally received, it is manifest that it is according to the *light of Nature* to acknowledge there is a God. For that which all men admit as true, though upon the proposall of another, is undoubtedly to be termed true according to the *light of Nature*. As many hundreds of *Geometricall Demonstrations* that were first the inventions of some one man, have passed undenyable through all ages and places for true, according to the *light of Nature*, with them that were but Learners not Inventours of them. And it is sufficient to make a thing true according to the *light of Nature*, that no man upon a perception of what is propounded and the reasons of it (if it be not cleare at the first sight and need reasons to back it) will ever stick to acknowledge for a Truth. And therefore if there were any Nations that were destitute of the knowledge of a God, as they may be it is likely of the Rudiments of *Geometry*, so long as they will admit of the knowledge of one as well as of the other, upon due and fit proposall; the acknowledgment of a God is as well to be said to be according to the *light of Nature*, as the knowledge of *Geometry* which they thus receive.

But if it be here objected that a thing may be universally receiv'd of all Nations and yet be so farre from being true according to the *light of Nature*, that it is not true at all: As for example that the *Sun* moves about the *Earth*, and that the *Earth* stands still as the fix'd *Center* of the world, which the best of Astronomers and the profoundest
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of Philosophers pronounce to be false : I answer that in some sense it does stand still, if you understand by Motion the translation of a body out of the vicinity of other bodies. But suppose it did not stand still, this comes not home to our Case ; For this is but the just victory of Reason over the generall prejudice of Sense ; and every one will acknowledge that Reason may correct the Impresses of Sense, otherwise we should admit the Sun and Moon to be no wider then a Sive, and the bodies of the Starrs to be no bigger then the ordinary flame of a Candle. Therefore you see here is a clashing of the faculties one against another, and the stronger carries it. But there is no faculty that can be pretended to clash with the judgement of Reason and natural Sagacity that so easily either concludes or presages that there is a God: wherefore that may well go for a Truth according to the *light of Nature* that is universally received of men, be it by what faculty it will they receive it, no other faculty appearing that can evidence to the contrary. And such is the *universall acknowledgment* that *there is a God*.

Nor is it much more materiall to reply, That though there be indeed a *Religious Worship* exercised in all Nations upon the face of the Earth, yet they worship many of them but *stocks* and *stones*, or some particular piece of Nature, as the *Sunne*, *Moon*, or *Starrs* ; For I answer, That first it is very hard to prove that they worship any Image or Statue, without reference to some Spirit at least, if not to the omnipotent God. So that we shall hence at least win thus much, that there are in the Universe some more subtile and Immateriall Substances that take notice of the affairs of Men, and this is as ill to a slow Atheist, as to believe that *there is a God*.

And for that adoration some of them do to the *Sunne* and *Moon*, I cannot believe they do it to them under the Notion of mere *Inanimate Bodies*, but they take them to be the habitation of some *Intellectuall Beings*, as that verse does plainly intimate to us,

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‘*Ἡελὸς θ’ ὅς πάν’ ἐφορᾷ καὶ παύει*. The Sun that bears and sees all things; and this is very neer the true Notion of a God.

But be this *universall Religious Worship* what it will, as absurd as you please to fancy it, yet it will not faile to reach very farre for the proving of a *Deity*. For there is no naturall Faculties in things that have not their object in the world; as there is meat as well as mouths, sounds as well as hearing, colours as well as sight, dangers as well as feare, and the like. So there ought in like manner to be a God as well as a naturall propension in men to *Religious Worship*, God alone being the proper *Object* thereof.

Nor does it abate the strength of the Argument that this so deeply radicated property of *Religion* in Man, that cannot be lost, does so ineptly and ridiculously display it self in Mankind.

For as the plying of a *Dogges* feet in his sleep, as if there were some game before him, and the butting of a yong *lambe* before he has yet either hornes or Enemies to encounter, would not be in Nature, were there not such a thing as a *Hare* to be coured, and an *horned Enemy* to be incouered with horns: So there would not be so universall an Exercise of *Religious Worship* in the world, though it be done never so ineptly and foolishly, were there not really a due *Object* of this worship, and a capacity in Man for the right performance thereof; which could not be unlesse there were a God.

But the Truth is, Mans Soul in this drunken drowsy condition she is in has fallen asleep in the body, and like one in a dreame talks to the bed-posts, embraces her pillow instead of her friend, falls down before statues in stead of adoring the Eternall and Invisible God, prayes to stocks and stones instead of speaking to him that by his word created all things.

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I but you will reply that a yong *Lambe* has at length both his weapon and an *Enemy* to encounter, and the dreaming *Dogge* did once and may again pursue some reall game; And so he that talks in his sleep did once conferre with men awake, and may do so again; But whole Nations for many successions of Ages have been very stupid Idolaters, and do so continue to this day. But I answere that this rather informes us of another great mystery, then at all enervates the present argument or obscures the grand truth we strive for. For this does plainly insinuate thus much, that Mankind is in a laps'd condition, like one fallen down in the fit of an Epilepti, whose limbes by force of the convulsion are moved very incompotedly and illfavouredly; but we know that he that does for the present move the members of his Body so rudely and fortuitously, did before command the use of his Muscles in a decent exercise of his progressive faculty, and that when the fit is over he will doe so again,

This therefore rather implyes that these poore barbarous Souls had once the true knowledge of *God*, and of his *worship*, and by some hidden providence may be recover'd into it again; then that this propension to *Religious Worship*, that so conspicuously appears in them, should be utterly in vain: As it would be both in them and in all men else if there were no *God*.

CHAP. XI.

Of the Nature of the Soul of Man, whether she be a meere Modification of the Body, or a Substance really distinct, and then whether corporeall or incorporeall.

VWE have done with all those more obvious faculties in the Soul of Man, that naturally tend to the discovery of the Existence of a God. Let us briefly, before

fore wee loose from our selves and lanch out into the vast Ocean of the Externall *Phænomena* of *Nature*, consider the Essence of the Soul her self, what it is, whether a meer *Modification* of the *Body* or *Substance* distinct therefrom; and then whether *corporeall* or *incorporeall*. For upon the clearing of this point wee may happily be convinced that there is a Spiritual Substance, really distinct from the Matter. Which who so does acknowledge will be easilier induc'd to beleve there is a God.

First therefore if we say that the Soul is a meer *Modification* of the *Body*, the Soul then is but one universall Faculty of the *Body*, or a many Facultyes put together, and those operations which are usually attributed unto the Soul, must of necessity be attributed unto the *Body*. I demand therefore to what in the body will you attribute *Spontaneous Motion*? I understand thereby a power in our selves of wagging or holding still most of the parts of our *Body*, as our hand suppose or little finger. If you will say that it is nothing but the *immission* of the *Spirits* into such and such *Muscles*, I would gladly know what does *immit* these *Spirits* and direct them so curiously. Is it *themselves*, or the *Braine*, or that particular piece of the *Braine* they call the *Conarion* or *Pine-kernell*? whatever it be, that which does thus immit them and direct them must have *Animadversion*, and the same that has *Animadversion* has *Memory* also and *Reason*. Now I would know whether the *Spirits themselves* be capable of *Animadversion*, *Memory* and *Reason*: for it indeed seemes altogether impossible. For these animall *Spirits* are nothing else, but Matter very thin and liquid, whose nature consists in this, that all the particles of it be in Motion, and being loose from one another fridge and play up and down according to the measure and manner of agitation in them.

I therefore now demand which of the particles in these so many loosely moving one from another, has *Animad-*
version

version in it? If you say that they all put together have, I appeal to him that thus answers how unlikely it is that that should have *Animadversion* that is so utterly incapable of *Memory*, and consequently of *Reason*. For it is as impossible to conceive *Memory* competent to such a subject, as it is, how to write Characters in the water or in the wind.

If you say the *Brain* immits and directs these Spirits, how can that so freely and spontaneously move it self or another that has no Muscles? besides *Anatomists* tell us that though the *Brain* be the Instrument of sense, yet it has no sense at all of it self; how then can that that has no sense, direct thus spontaneously and arbitrarily the animall Spirits into any part of the Body? an act that plainly requires determinate sense and perception. But let the *Anatomists* conclude what they will, I think I shall little lesse then demonstrate that *the Brains have no Sense*. For the same thing in us that has *Sense* has likewise *Animadversion*, and that which has *Animadversion* in us has also a faculty of free and arbitrary *Fansy* and of *Reason*.

Let us now consider the nature of the *Brain*, and see how competent those operations are to such a Subject. Verily if wee take a right view of this laxe pith or marrow in Mans head, neither our sense nor understanding can discover any thing more in this substance that can pretend to such noble operations as free Imagination and sagacious collections of *Reason*, then we can discern in a Cake of Sewet or a bowle of Curds. For this loose Pulp, that is thus wrapp'd up within our *Cranium* is but a spongy and porous body, and pervious not onely to the Animall Spirits but also to more grosse Juice and Liquor, else it could not well be nourished, at least it could not be so soft and moistned by drunkenesse and excesse as to make the understanding inept and sottish in its operations. Wherefore I now demand in this soft substance which we call the *Brain*, whose softnesse implies that it is in some measure liquid, and liquidity implies
a severall

a severall *Motion* of loosned parts ; in what part or parcell thereof does *Fancy*, *Reason*, and *Animadversion* lye? In this laxe consistence that lyes like a Net all on heaps in the water, I demand in what knot, loop, or Intervall thereof does this faculty of free *Fancy* and active *Reason* reside? I believe you will be ashamed to assigne me any ; and if you will say in all together, you must say that the whole brain is figured into this or that representation, which would cancell Memory and take away all capacity of there being any distinct Notes and places for the severall Species of things there represented. But if you will say there is in *Every part* of the brain this power of *Animadversion* and *Fansy*, you are to remember that the brain is in some measure a *liquid body*, and we must inquire how these loose parts vnderstand one anothers severall *Animadversions* and *Notions* : And if they could (which is yet very inconceivable) yet if they could from hence doe any thing toward the *immission* and *direction* of the *Animall Spirits* into this or or that part of the Body, they must doe it by knowing one anothers minds, and by a joynt contention of strength, as when many men at once, the word being given, lift or tugge together for the moving of some so massy a body that the single strength of one could not deal with. But this is to make the severall particles of the brain so many *Individuall persons* ; A fitter object for laughter then the least measure of beliefe.

Besides how come these many animadversions to seem but one to us, our mind being there, as is supposed? Or why if the figuration of one part of the brain be communicated to all the rest, does not the same object seem situated both behind us and before us, above and beneath, on the right hand and on the left, and every way as the Impresse of the object is reflected against all the parts of the braines? But there appearing to us but one animadversion and one site of things, it is a sufficient Argument that there is but one, or if there be many, that they are not

not mutually communicated from the parts one to another, and therefore there can be no such joynt endeavour toward one designe, whence it is manifest that the *Braines* cannot immit nor direct these *Animall Spirits* into what part of the Body they please.

Moreover that the *Braine* has *no Sense*, and therefore cannot impresse spontaneously any motion on the *Animall Spirits*, it is no slight Argument in that some being dissected have been found without Braines, and *Pontanus* tells us of a boy at *Amsterdam* that had nothing but limpid water in his head in stead of Braines; and the Braines generally are easily dissolvable into a watry consistence, which agrees with what I intimated before. Now I appeale to any free Judge how likely these liquid particles are to approve themselves of that nature and power as to be able by erecting and knitting themselves together for a moment of time, to beare themselves so as with one joynt contention of strength to cause an arbitrarious ablegation of the Spirits into this or that determinate part of the Body. But the absurdity of this I have sufficiently insinuated already.

Lastly the *Nerves*, I mean the Marrow of them which is of the self same substance with the Braine, have *no sense* as is demonstrable from a *Catalepsis* or *Catochus*; but I will not accumulate Arguments in a Matter so palpable.

As for that little sprunt piece of the Braine which they call the *Conarion*, that this should be the very substance whose naturall faculty it is to move it self, and by it's Motions and Nods to determinate the course of the *Spirits* into this or that part of the Body, seems to me no lesse foolish and fabulous then the story of him that could change the wind as he pleased by setting his Cap on this or that side of his head.

If you heard but the magnificent stories that are told
of

of this little lurking Mushrome, how it does not onely heare and see, but imagines, reasons, commands the whole fabrick of the Body more dextrously then an *Indian* boy does an *Elephant*, what an acute *Logician*, subtle *Geometrian*, prudent *Statesman*, skillfull *Physician* and profound *Philosopher* he is, and then afterward by dissection you discover this worker of Miracles to be nothing but a poe-
silly contemptible Knobb or Protuberancy consisting of a thin Membrane containing a little pulposus Matter much of the same nature with the rest of the Braine,

Spectatum admissirifum teneatis amici?

Would not you sooner laugh at it then goe about to confute it? And truly I may the better laugh at it now, having already confuted it in what I have afore argued concerning the rest of the braine.

I shall therefore make bold to conclude that the Impresse of *Spontaneous Motion* is neither from the *Animall Spirits* nor from the *Braine*, and therefore that those operations that are usually attributed unto the Soul are really incompetible to any part of the Body; and therefore that the *Soul* is not a meer *Modification* of the *Body*, but a *Substance distinct* therefrom.

Now we are to enquire whether this *Substance distinct* from what ordinarily we call the Body, be also it self a *Corporeall* Substance, or whether it be *Incorporeall*. If you say that it is a *Corporeall* Substance, you can understand no other then Matter more subtile and tenuious then the *Animall Spirits* themselves, mingled with them and disperied through the vessells and Porosities of the Body, for there can be no Penetration of Dimensions. But I need no new Arguments to confute this fond conceipt, for what I said of the *Animall Spirits* before, is applicable with all ease and fittest to this present case. And let
it

it be sufficient that I advertise you so much, and so be excus'd from the repeating of the same things over again.

It remains therefore that we conclude that that which impresses *Spontaneous Motion* upon the Body, or more immediatly upon the Animall Spirits, that which *imagines, remembers, and reasons*, is an *Immateriall Substance distinct* from the *Body*, which uses the Animall Spirits and the Braines for Instruments in such and such Operations: and thus we have found a *Spirit* in a proper Notion and signification that has apparently these faculties in it; it can both *understand* and *move* Corporeall Matter.

And now this prize that we have wonne will prove for our designe of very great Consequence. For it is obvious hereto observe, that the Soul of man is as it were *ἀγαλμα θεῶ* a *Compendious Statue of the Deity*. Her substance is a *solid Effigies of God*. And therefore as with ease we consider the Substance and Motion of the vast *Heavens* on a little *Sphere* or *Globe*, so we may with like facility contemplate the nature of the *All-mighty* in this little *Meddall of God*, the Soul of Man, enlarging to Infinity what we observe in our selves when wee transerre it unto God; as we do imagine those *Circles* which we view on the *Globe*, to be vastly bigger while we fancy them as described in the *Heavens*.

Wherefore we being assur'd of this that there is a Spirituall Substance in our selves in which both these properties do reside, viz. of understanding and of moving Corporeall Matter, let us but enlarge our Minds so, as to conceive as well as we can of a spirituall Substance that is able to move and actuate all Matter, whatsoever never so farre extended, and after what way and manner soever it please, and that it has not the knowledge onely of this, or that particular thing, but a distinct and plenary Cognoscence of all things; and we have indeed a very competent

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apprehension of the Nature of the Eternall and Invisible God, who like the Soul of Man, does not indeed fall under sense, but does every where operate so, that his presence is easily to be gathered from what is discovered by our outward senses.



CHAP

C H A P. I.

The Universall Matter of the World be it homogeneall or heterogeneall, self-mov'd or resting of it self, that it can never be contriv'd into that Order it is without the Super-intendency of a God.

THE last thing I insisted upon was the Specifick nature of the Soul of Man, how it is an immateriall substance indued with these two eminent Properties, of Understanding and Power of moving corporeall Matter. Which truth I cleared, to the intent that when we shall discover such Motions and Contrivances in the largely extended Matter of the world as imply Wisdome and Providence we may the easilier come off to the acknowledgment of that Eternall Spirituall Essence that has fram'd Heaven and Earth, and is the Authour and Marker of all visible and invisible Beings.

Wherefore we being now so well furnish'd for the voyage, I would have my *Atheist* to take Shipping with me, and loosing from this particular Speculation of our own inward nature to lanch out into that vast Ocean; as I said, of the Externall *Phanomena* of *universall Nature*, or walke with me a while on the wide Theatre of this *Outward world*, and diligently to attend to those many and most manifest marks and signes that I shall point him to in this outward frame of things that naturally signify unto us that *there is a God*.

And now first to begin with what is most generall, I say that the *Phanomena* of *Day* and *Night*, *Winter* and *Summer*, *Spring-time* and *Harvest*, that the manner of *rising* and *setting* of the *Sun*, *Moon* and *Starrs*, that all these are signes and tokens unto us that there is a *God*, that is, that things are so framed that they naturally imply a principle

of *Wisdom* and *Counsell* in the *Authour* of them. And if there be such an *Authour* of externall Nature, there is a *God*.

But here it will be reply'd, that meeke *Motion* of the *universall Matter* will at last necessarily grinde it self into those more rude and generall Delineations of Nature that are observed in the Circuits of the Sunne, Moone and Starres, and the generall Consequences of them. But if the mind of man grow so bold as to concept any such thing, let him examine his Faculties what they naturally conceive of the *Notion* of *Matter*. And verily the great Master of this Mechanicall *Hypothesis* does not suppose nor admitt of any *Specificall difference* in this universall Matter, out of which this outward frame of the World should arise. Neither do I think that any Man else will easily imagine but that all the Matter of the world is of one kind for its very Substance or Essence.

Now therefore I demand concerning this universall uniform Matter, whether naturally *Motion* or *Rest* belongs unto it. If *Motion*, it being acknowledg'd uniforme, it must be alike moved in *every part* or *particle* imaginable of it. For this Motion being naturall and essentiall to the Matter is alike every where in it, and therefore has loosened every Atome of it to the utmost capacity, so that every particle is alike, and moved alike. And therefore there being no prevalency at all in any one Atome above another in bignesse or motion, it is manifest that this universall Matter, to whom motion is so essentiall and intrinsecall, will be ineffectuall for the producing of any *variety of appearances* in Nature, and so no *Sunnes*, nor *Starres*, nor *Earths*, nor *Vortices* can ever arise out of this infinitely thin and still Matter, which must thus eternally remain unperceptible to any of our Senses, were our Senses ten thousand Millions of times more subtile then they are. Indeed there could not be any such thing as either Man or Sense in the world. But we see this Matter shewes it self to us, in abundance of *varieties* of
appear-

appearance; therefore there must be another principle besides the Matter to order the Motion of it so, as may make these *varieties* to *appear*: And what will that prove but a *God*?

But if you'll say that *Motion* is *not* of the *nature* of Matter (as indeed it is very hard to conceive it, the matter supposed homogeneous) but that it is inert and stupid of it self: then it must be moved from some other, and thus of necessity we shall be cast upon a God, or at least a Spirituall substance actuating the Matter, which the Atheists are as much afraid of, as children are of Spirits, or themselves of a God.

But men that are much degenerate know not the naturall Emanations of their own Minds but think of all things confusedly, and therefore it may be will not stick to affirm, that either the parts of the Matter are *Specifically different*, or though they be not, yet some are *Moveable* of themselves, others inclinable to *Rest*, and was ever so; for it happened so to be, though there be no reason for it in the thing it self: which is to wound our Faculties with so wide a gap, that after this they will let in any thing, and take away all pretence to any principles of Knowledge.

But to scuffle and combat with them in their own dark Caverns, let the universall Matter be a heterogeneous *Chaos* of Confusion, variously moved and as it happens: I say there is no likelihood that this mad *Motion* would ever amount to so wise a Contrivance as is discernable even in the generall Delineations of Nature. Nay it will not amount to a naturall appearance of what we see and is conceived most easy thus to come to passe, to wit, a round *Sunne*, *Moon*, and *Earth*. For it is shrewdly to be suspected that if there were no *Superintendent* over the Motions of those *Etheriall Whirle-poles*, which the French Philosophy supposes, that the form of the *Sun* and the rest of the *Starres* would be *oblong* not *round*, because the Matter recedes all along the *Axis* of a *Vortex*, as well as from the *Center*, and therefore naturally the Space that is left for the finest and

subtilest Element of all, of which the *Sunne* and *Starres* are to consist, will be *Long* not *Round*. Wherefore this *Round* Figure we see them in, must proceed from some higher principle then the meere Agitation of the Matter : But whether simply *Spermatickall*, or *Sensitive* also and *Intellectuall*, I'll leave to the disquisition of others who are more at leisure to meddle with such Curiosities.

The Businessse that lies me in hand to make good is this, that taking that for granted which these great Naturallists would have allowed, to wit, that *the Earth moves about the Sunne*, I say the laws of its Motion are such, that if they had been imposed on her by humane Reason and Counsell, they would have been no other then they are. So that appealing to our own faculties, we are to confesse that the Motion of the *Sunne* and *Starres*, or of the *Earth*, as our Naturallists would have it, is from a *knowing Principle*, or at least has pass'd the Approbation and Allowance of such a Principle.

For as Art takes what Nature will afford for her purpose and makes up the rest her self; So the *Eternall Mind* (that put the universall Matter upon Motion, as I conceive most reasonable, or if the Matter be confusedly mov'd of its self, as the Atheist wilfully contends) this *Eternall Mind*, I say, takes the easy and naturall results of this generall Impulse of *Motion*, where they are for his purpose, where they are not he rectifies and compleats them.

And verily it is farre more sureable to Reason that God making the *Matter* of that nature that it can by meere *Motion* produce something, that it should go on so farre as that single advantage could naturally carry it, that so the wit of Man, whom God has made to contemplate the *Phænomena* of Nature, may have a more fit object to exercise it self upon. For thus is the understanding of Man very highly gratifi'd, when the works of God and there manner of production are made intelligible unto him by a naturall deducti-

deduction of one thing from another : which would not have been if God had on purpose avoided what the *Matter* upon *Motion* naturally afforded, and cancelled the Laws thereof in every thing. Besides to have altered or added any thing further where there was no need, had been to *Multiply Entities* to no purpose.

Thus it is therefore with Divine Providence ; what that one single Impresse of *Motion* upon the *universall Matter* will afford that is usefull and good, it does allow and take in ; what it might have miscarried in, or could not amount to, it directs or supplies. As in little pieces of wood naturally bow'd like a Mans Elbow, the Carver does not unbowl it, but carves an hand at the one end of it, and shapes it into the compleat figure of a Mans Arme.

That therefore that I contend for is this, that be the *Matter moved* how it will, the *Appearances* of things are such as do manifestly intimate that they are either appointed all of them, or at least approved by an *universall Principle* of *Wisdomie* and *Consell*.

CHAP. II.

The perpetuall Parallelisme of the Axis of the Earth and its due proportion of Inclination, *as also* the course of the Moon crossing the Ecliptick, *evident arguments* that the fluid *Matter* is guided by a divine Providence. The *Atheists Sophisme* of arguing from some petty inconsiderable Effects of the Motion of the *Matter*, that the said Motion is cause of all things, seasonably detected and deservedly derided.

NOW therefore to admit the Motion of the Earth, &c to talk wth the Naturallists in their own Dialect, I demand whether it be better to have the *Axis* of the Earth *steady*, and perpetually parrallell with its self, or to have it carelessly tumble this way and that way as it happens, or at least very variously and intricately. And you cannot but answer me

that it is better to have it *steady* and *parallel*: For in this lyes the necessary Foundation of the Art of *Naviga- tion* and *Dialling*. For that *steddy* stream of Particles which is supposed to keep the *Axis* of the Earth parallel to it self, affords the Mariner both his *Cynosura* and his *Compassse*. The *Load-stone* and the *Load-star* depend both on this. And *Dialling* could not be at all without it. But both of these *Arts* are pleasant, and the one especially of mighty importance to Mankind. For thus there is an orderly measuring of Time for our affaires at home, and an opportunity of Traffick abroad, with the most remote Nations of the world, and so there is a mutual supply of the severall commodities of all Countreys, besides the enlarging of our understanding by so ample Experience we get of both men and things. Wherefore if we were rationally to consult, whether the *Axis* of the Earth is to be held *steady* and *parallel* to it self, or to be left at *randome*, wee would conclude that it ought to be *steady*. And so we find it *de facto*, though the Earth move floating in the liquid Heavens. So that appealing to our own Facultyes, we are to affirm that the constant direction of the *Axis* of the Earth was established by a principle of *Wisdome* and *Counsell*, or at least approved of it.

Again, there being severall Postures of this steady direction of the *Axis* of the Earth, viz, either *Perpendicular* to a Plane going through the Center of the Sun, or *Coincident* or *Inclining*, I demand which of all these Reason and Knowledge would make choise of. Not of a *Perpendicular* posture, For both the pleasant variety and great conveniency of *Summer* and *Winter*, *Spring-time* and *Harvest* would be lost; and for want of accession of the Sun, those parts of the Earth that bring forth fruit now and are habitable, would be in an incapacity of ever bringing forth any, and consequently could entertain no Inhabitants; and those Parts that the full heat of the Sun could reach, he plying them

them allwayes alike without any annual receſſion or intermiſſion, would at laſt grow tired and exhausted. And beſides conſulting with our own facultyes we obſerve, that an orderly *viciffitude* of things, is moſt pleaſant unto us, and does much more gratifie the contemplative property in Man.

And now in the ſecond place, nor would reaſon make choice of a *Coincident* poſition of the *Axis* of the Earth. For if the *Axis* thus lay in a Plane that goes through the Center of the Sun, the *Ecliptick*, would like a *Colure* or one of the *Meridians* paſſe through the *Poles* of the Earth, which would put the Inhabitants of the World into a pittifull Condition. For they that ſcape beſt in the *Temperate Zone*, would be accloy'd with very tedious long Nights, no leſſe then forty dayes long, and they that now have their Night never above four and twenty houres, as *Friſeland*, *Iſeland*, the further parts of *Ruſſia* and *Norway*, would be deprived of the Sun above a hundred and thirty dayes together, our ſelves in *England* and the reſt of the ſame *Clime* would be cloſed up in darkneſſe no leſſe then an hundred or eighty continuall dayes, and ſo proportionably of the reſt both in and out of the *Temperate Zones*. And as for *Summer* and *Winter*, though thoſe viciffitudes would be, yet it could not but cauſe very raging diſeaſes, to have the Sun ſtay ſo long deſcribing his little Circles neer the *Poles* and lying ſo hot upon the Inhabitants that had been in ſo long extremity of Darkneſſe and Cold before.

It remains therefore that the poſture of the *Axis* of the Earth be *Inclining*, not *Coincident* nor *Perpendicular* to the forenamed Plane. And verily it is not onely *inclining*, but in ſo fit proportion, that there can be no fitter excogitated, to make it to the utmoſt capacity as well pleaſant as habitable. For though the courſe of the Sun be curbed within the compaſſe of the *Tropicks* and ſo makes thoſe parts very hot, yet the conſtant gales of wind from the Eaſt (to ſay nothing of

of the nature and fit length of their nights) make the *Torrid Zone* not only habitable but pleasant.

Now this best posture which our Reason would make choise of, we see really establish'd in Nature, and therefore, if we be not perverse and willful, we are to inferre that it was established by a *Principle* that has in it *Knowledge* and *Counsell*, not from a blind fortuitous jumbling of the parts of the Matter one against another, especially having found before in ourselves a *knowing Spiritual Substance* that is also able to move and alter the Matter. Wherefore I say we should more naturally conclude, that there is some such *universall knowing Principle*, that has power to move and direct the Matter; then to fancy that a confused jussling of the Parts of the Matter should contrive themselves into such a condition, as if they had in them Reason and Counsell, and could direct themselves. But this directing Principle what could it be but *God*?

But to speake the same thing more briefly and yet more intelligibly, to those that are only acquainted with the *Ptolemaicall Hypothesis*: I say that being it might have happened that the annuall course of the *Sun* should have been through the *Poles* of the world, and that the *Axis* of the *Heavens* might have been very troublesomely and disorderly moveable, from whence all those inconveniencies would arise which I have above mentioned; and yet they are not but are so ordered as our own Reason must approve of as best; it is Naturall for a man to conceive, that they are really ordered by a *Principle of Reason* and *Counsell*, that is, that they are made by an all-wise and all-powerful *God*.

I will only adde one or two observables more, concerning the *Axis* of the Earth and the course of the *Moon*, and so I will passe to other things.

It cannot but be acknowledged that if the *Axis* of the Earth were *perpendicular* to the Plane of the *Sun's Ecliptick*, that her Motion would be more easy and naturall, and yet
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for the conveniencies afore mentioned we see it is made to stand in an *inclining* posture. So in all likelyhood it would be more easy and naturall for that hand-maid of the Earth the *Moon*, to finish her Monethly courses in the *Equinoctiall Line*, but we see like the Sun she crosses it and expatiates some degrees further then the Sun himself, that her exalted light might be more comfortable to those that live very much North, in their long Nights.

Wherefore I conclude that though it were possible, that the confused agitation of the parts of the Matter might make a round hard heap like the *Earth*, and more thin and liquid bodies like the *Ether*, and *Sun*, and that the *Earth* may swimme in this liquid *Ether* like a roasted Apple in a great bowle of wine, and be carried about like straws or grassie cast upon a whirl-pool, yet that it's *Motion* and *Posture* should be so directed and attemper'd as we our selves that have Reason upon due consideration would have it to be; and yet not to be from that which is *Knowing* and in some sense *Reasonable*; is to our faculties, if they discern any thing at all, as absonous and absurd as any thing can be. For when it had been easier to have been otherwise, why should it be thus. if some *Superintendent Cause* did not oversee and direct the Motions of the Matter, allowing nothing therein but what our Reason will confesse to be to very good purpose?

But because so many *Bullets* joggled together in a Mans Hat will settle to such a determinate figure, or because the *Frost* and the *Wind* will draw upon dores and Glasse-windows pretty uncouth streaks like feathers, and other fooleries which are to no use or purpose, to inferre thence that *all the Contrivances* that are in *Nature*, even the frame of the *bodies* both of *Men* and *Beasts*, are from no other principle but the jumbling together of the Matter, and so because that this does naturally effect something that it is the cause of all things, seems to me, to be a reasoning

soning in the same *Mood* and *Figure* with that wise Market-mans, who going down a Hill, and carrying his *Cheeses* under his Armes, one of them falling and trundling down the Hill very fast, let the other go after it, appointing them all to meet him at his house at *Gotham*, not doubting but they beginning so hopefully would be able to make good the whole journey. Or like another of the same Town, who perceiving that his *Iron Trevet* he had bought had three feet, and could stand, expected also that it should walk too and save him the labour of the Carriage. So our profound *Atheists* and *Epicureans* according to the same pitch of Wisdom do not stick to inferre, because this confused *Motion* of the parts of the *Matter* may amount to a rude delineation of hard and soft, rigid and fluid, and the like; that therefore it will go on further and reach to the disposing of the *Matter* in such order as does naturally imply a *Principle*, that someway or other contains in it exact *Wisdom* and *Counsell*. A position more becoming the Wise-men above mentioned, then any one that has the least command of his naturall wit and faculties.

Wherefore we having sufficiently detected the ridiculous folly of this present Sophisme, let us attending heedfully to the naturall emanations of unprejudic'd reason conclude, that *the Rising and Setting of the lights of Heaven, the vicissitude of Day and Night, Winter and Summer*, being so ordered and guided, as if they had been settled by exquisite consultation, and by clearest knowledge; that therefore that which did thus ordaine them is a *knowing Principle*, able to move, alter and guide the *Matter* according to his own will and providence, that is to say, that *there is a God*.

And verily I do not at all doubt but that I shall evidently trace the visible foot-steps of this *Divine Counsell* and *Providence*, even in all things discoverable in the world. But I will passe through them as lightly and briefly as I can.

C H A P.

CHAP. III.

That Rivers, Quarries of stone, Timber-Wood, Metalls, Mineralls, and the Magnet, considering the nature of Man, what use he can make of them, are manifest signes that the rude Motion of the Matter is not left to it self, but is under the guidance and Super-intendency of an all-wise God.

L Et us therefore swiftly course over the *Vallies* and *Mountains*, sound the depth of the *Sea*, range the *Woods* and *Forests*, dig into the *Entrailles* of the *Earth*, and let the *Atheist* tell me which of all these places are silent and say nothing of a *God*. Those that are most dumbe will at least compromise with the rest, that all things are by the guidance and determination (let the Matter move as it will) or at least by the allowance, and approbation of a *Knowing Principle*: as a *Mason* that makes a wall, sometimes meets with a *stone* that wants no cutting, and so only approving of it he places it in his work. And a *piece of Timber* may happen to be crack'd in the very place where the *Carpenter* would cleave it; and he need not close it first that he may cleave it asunder afterwards; wherefore if the meer Motion of the Matter can do any rude generall thing of good consequence, let it stand as allowable; but we shall find out also those things which do so manifestly favour of *Designe* and *Counsell*, that we cannot naturally withhold our assent, but must say *there is a God*. ●

And now let us betake our selves to the search, and see if all things be not so as our Reason would desire them. And to begin at the Top first, even those rudely scattered *Mountains*, that seeme but so many Wens and unnaturall Protuberancies upon the face of the *Earth*, if you consider but of what consequence they are, thus reconciled you may deeme them ornaments as well as usefull.

For these are *Natures Stillatories* in whose hollow
Cavernes

Cavernes the ascending vapours are congealed to that universal *Aqua vita*, that good *fresh-water*, the liquor of life, that sustaines all the living Creatures in the world, being carried along in all parts of the Earth in the winding Channels of *Brookes* and *Rivers*. Geography would make it good by a large induction. I will onely instance in three or foure: *Ana* and *Tagus* run from *Sierra Molina* in Spain, *Rhenus*, *Padus* and *Rhodanus* from the *Alpes*, *Tanais* from the *Riphean*, *Garumna* from the *Pyrenean Mountains*, *Achelous* from *Pindus*, *Hebrus* from *Rhodope*, *Tigris* from *Niphates*, *Orentes* from *Libanus*, and *Euphrates* from the Mountains of *Armenia*, and so in the rest. But I will not insist upon this, I will now betake my self to what does more forcibly declare an Eye of Providence, directing and determining as well as approving of the results of the supposed agitation of the parts of the Matter.

And that you may the better feel the strength of my Argument, let us first briefly consider the nature of Man, what faculties he has, and in what order he is in respect of the rest of the Creatures. And indeed though his body be but weak and disarmed, yet his inward abilities of Reason and Artificiall contrivance is admirable. He is much given to Contemplation, and the viewing of this Theatre of the world, to traffick and commerce with forrain Nations, to the building of Houses and Ships, to the making curious instruments of Silver, Brasse or Steele, and the like. In a word he is the flower and chief of all the products of Nature upon this Globe of the Earth. Now if I can shew that there are designs laid even in the lowest and vilest products of Nature that respect Man the highest of all, you cannot deny but that there is an *Eye of Providence* that respecteth all things, and passeth very swiftly from the Top to the Bottom, disposing all things wisely.

I therefore now demand, Man being of this nature that he is, whether these noble faculties of his would not be lost and

and frustrate were there not Materialls to excercise them on. And in the second place I desire to know, whether the rude confused *Agitation* of the *particles* of the Matter do certainly produce any such Materialls fit for Man to exercise his skill on or no; That is to say, whether there were any Necessity that could infallibly produce *Quarries* of *Stone* in the Earth which are the chief Materialls of all the Magnificent Structures of building in the world; And the same of *Iron* and *Steel*, without which there had been no use of these stones; And then of *Sea-Coal* and other necessary *Fuel*, fit for the working or melting of these Metalls; and also of *Timber Trees*, for all might have been as well brush-wood and shrubs; And then assuredly there had been no such convenient shipping, what ever had become of other buildings; And so of the *Load-stone* that great help to Navigation, whether it might not have lain so low in the Earth as never to have been reached by the Industry of Man; and the same may be said also of other *Stones* and *Metalls*, that they being heaviest might have lain lowest. Assuredly the *Agitated* Matter, unlesse there were some speciall over-powering guidance over it, might as well have over-slipt these necessary usefull things, as hit upon them: But if there had not been such a Creature as Man, these very things themselves had been uselesse, for none of the bruit beasts make use of such commodities. Wherefore unlesse a man will doe enormous violence to his faculties, he must conclude that there is a contrivance of *Providence* and *Counsell* in all those things, which reacheth from the beginning to the end, and orders all things sweetly. And that *Providence* foreseeing what a kind of Creature she would make *Man*, provided him with materialls from whence he might be able to adorne his present Age, and furnish History with the Records of egregious exploits both of Art and Valour. But without the provision of the forenamed Materialls, the Glory and Pompe both of warre and Peace had

had been lost. For men instead of those magnificent buildings which are seen in the world, could have had no better kind of dwellings, then a bigger sort of Bee-hives or Birds-nests made of contemptible sticks and straws &c. dirty mortar. And instead of the usuall pompe and bravery of warre, wherein is heard the solemne sound of the hoarse Trumpett, the couragious beating of the Drumm, the neighing and prancing of the Horses, clattering of Armour, and the terrible thunder of Cannons, to say nothing of the glittering of the Sword and Spear, the waving and fluttering of displayed Colours, the gallantry of Charges upon their well managed Steeds and the like: I say had it not been for the fore-named provision of *Iron, Steel and Brasse*, and such like necessary Materialls, instead of all this glory and solemnity, there had been nothing but howlings and showtings of poor naked men belabouring one another with snag'd sticks, or dully falling together by the eares at Fisti-cuffs. Besides this, Beasts being naturally armed, and men naturally unarmed with any thing save their Reason, and Reason being ineffectuall having no materialls to work upon, it is plaine that that which made Men, Beasts and Metalls, knew what it did, and did not forget it self in leaving Man destitute of naturall Armature, having provided Materialls, and giving him wit and abilityes to arme himself, and so to be able to make his party good against the most fierce and stoutest of all living Creatures whatioever, nay indeed left him unarmed on purpose that he might arme himself and exercise his naturall wit and industry.

C H A P. I V.

A further proof of divine Providence taken from the Sea, and the large train of Causes laid together in reference to Navigation.

HAVING thus passed over the Hills and through the Woods and hollow Entrails of the Earth, let us now view the

the wide *Sea* also, and see whether that do not informe us that there is a *God*, that is, whether things be not there in such sort as a rationall Principle would either order or approve, when as yet notwithstanding they might have been otherwise. And now we are come to view those *Campos natantes* as *Lucretius* calls them, that vast Champian of water the *Ocean*. I demand first whether it might not have been wider then it is, even so large as to overspread the face of the whole Earth, and so to have taken away the habitation of Men and Beasts. For the wet particles might have easily ever mingled with the dry, and so all had either been *Sea* or *Quagmire*. Secondly though this distinction of *Land* and *Sea* be made, whether this watry Element might not have fallen out to be of so *thin* a consistency as that it would not beate Shipping; For it is so farre from impossibility, as there be *de facto* in Nature such waters, as the river *Silas* for example in *India*. And the waters of *Boristhenes* are so *thin* and light, that they are said to swim upon the top of the Stream of the river *Hypansis*. And we know there is some kind of wood so heavy, that it will sink in any ordinary kind of water.

Thirdly and lastly, I appeale to any mans reason, whether it be not better that there should be a distinction of *Land* and *Sea*, then that all should be mire or water; and whether it be not better that the Timber-trees afford wood so light that it swim on the water, or the water be so heavy that it will beare up the wood, then the Contrary. That therefore which might have been otherwise, and yet is settled according to our own hearts with who are knowing and rationall Creatures, ought to be deemed by us as established by *Counsell* and *Reason*. And the closer we looke into the buisinesse we shall discerne more evident foot-steps of Providence in it. For the two maine properties of Man being contemplation and sociableness or love of converse, there could nothing so highly

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gratify

gratify his nature as power of *Navigation*, whereby he riding on the back of the waves of the *Sea*, views the wonders of the Deep, and by reason of the glibnesse of that Element, is able in a competent time to prove the truth of those sagacious suggestions of his own mind, that is, whether the *Earth* be every way round, and whether there be any *Antipodes*, and the like; and by cutting the *Equinoctiall* line decides that controversy of the habitableness of the *Torrid Zone*, or rather wipes out that blot that lay upon divine Providence, as if so great a share of the world had been lost by reason of unsuitnesse for habitation.

Besides the falling upon *strange Coasts* and *discovering* Men of so great a diversity of manners from our selves, cannot but be a thing of infinite *pleasure* and advantage to the enlargement of our thoughts from what we observe in their conversation, parts, and Polity. Adde unto this the sundry *rarities of Nature*, and *commodities* proper to severall Countries, which they that stay at home enjoy by the travailes of those that go abroad, and they that traivaille grow rich for their adventure.

Now therefore *Navigation* being of so great consequence, to the *delight* and *convenience* of humane life, and there being both wit and courage in Man to attempt the Seas, were he but fitted with right Materialls and other advantages requisite; when we see there is so pat a provision made for him to this purpose, in large *Timber* for the building of his Ship, in a *thick Sea-water* sufficient to beare the Ships burden, in the *Magnet* or *Load-stone* for his Compasse, in the steady and parallell *direction of the Axis* of the Earth for his *Cynosura*; and then observing his naturall *wit* and *courage* to make use of them, and how that ingenit desire of *knowledge* and *converse*, and of the *improving* of his own *parts* and *happinesse* stirre him up to so notable a designe; we cannot but conclude from such a traine of Causes so fitly and congruously complying together, that it was real-ly

ly the counsell of an *universall* and *eternall* Mind that has the overseeing and guidance of the whole frame of Nature, that laid these causes so carefully and wisely together, that is, we cannot but conclude that *there is a God*.

And if we have got so fast foot-hold already in this truth by the consideration of such *Phænomena* in the world that seeme more *rude* and *generall*, what will the contemplation of the more *particular* and more *polished* pieces of Nature afford in *Vegetables*, *Animalls* and the *Body of Man*?

CHAP. V.

Though the meere motion of the Matter may do something; yet it will not amount to the production of Plants and Animalls. That it is no Botch in Nature that some Phænomena be the results of Motion, others of Substantiall Formas. That Beauty is not a mere Phancy; and that the Beauty of Plants is an argument that they are from an Intellectuall Principle.

Hitherto we have only considered the more rude and carelesse strokes and delineaments of divine Providence in the world, set out in those more large *Phænomena* of Day and Night, Winter and Summer, Land and Sea, Rivers, Mountains, Metalls and the like; we now come to a closer view of God and Nature in *Vegetables*, *Animalls*, and *Man*.

And first of *Vegetables*, where I shall touch only these foure heads, their *Forme* and *Beauty*, their *Seed*, their *Signatures* & their great *Use* as well for Medicine as Sustainance. And that we may the better understand the advantage we have in this closer Contemplation of the works of Nature, we are in the first place to take notice of the condition of that Substance which we call *Matter*, how fluid and slippery and undeterminate it is of it self: or if it be hard, how unfit it is to be chang'd into any thing else. And therefore

all things rot into a moisture before any thing can be generated of them, as we soften the wax before we set on the Seal.

Now therefore, unlessse we will be so foolish, as because the uniforme motion of the Aire, or some more subtile corporeall Element, may so equally compressse or beare against the parts of a little vapourous moisture as to forme it into round drops (as we see in the Dew and other Experiments) and therefore because this more rude and generall Motion can do something, to conclude that it does all things; we must in all Reason confesse that there is an *Eternall Mind*, in vertue whereof the *Matter* is thus usefully formed and changed.

But meere rude and undirected Motion, because naturally it will have some kind of Results, that therefore it will reach to such as plainly imply a wise contrivance of *Counsell*, is so ridiculous a Sophisme, as I have already intimated, that it is more fit to impose upon the inconsiderate Souls of Fooles and Children then upon men of mature Reason and well exercis'd in Philosophy. Admit that *Raine* and *Snow* and *Wind* and *Haile* and *Ice* and such like Meteors may be the products of *Heat* and *Cold*, or of the *Motion* and *Rest* of certaine small particles of the Matter; yet that the usefull and beautifull contrivance of the *branches*, *flowers* and *fruits* of *Plants* should be so too (to say nothing yet of the bodies of Birds, Fishes, Beasts and Men) is as ridiculous and supine a Collection, as to inferre that because mere Heat and Cold does *soften* and *harden* *waxe* and puts it into some shape or other, that therefore this mere Heat and Cold or Motion and Rest, without any art or direction made the *Silver Seal* too, and graved upon it so curiously some *Coat of Armes*, or the shape of some *Birds* or *Beasts*, as an *Eagle*, a *Lyon* and the like. Nay indeed this inference is more tolerable farre then the other, these effects of *Art* being more easy and lesse noble then those others of *Nature*.

Nor

Nor is it any botch or gap at all in the works of Nature that some particular *Phænomena* be but the easy results of that *generall Motion* communicated unto the Matter from God, others the effects of more curious *contrivance* or of the *divine Art* or *Reason* (for such are the λόγοι σπέρματικοί the *Rationes Seminales*) incorporated in the Matter, especially the Matter it self being in some sort vitall, else it would not continue the Motion that it is put upon when it is occasionally this or the other way moved; & besides, the Nature of God being the most perfect fullnesse of life that is possibly conceivable, it is very congruous that this outmost and remotest shadow of himself be some way though but oblicurely vitall. Wherefore things falling off by degrees from the highest perfection, it will be no uneven or unproportionable step, if descending from the Top of this outward Creation, *Man*, in whom there is a principle of more fine and reflexive Reason, which hangs on, though not in that manner in the more perfect kind of Brutes, as sense also, loth to be curb'd within too narrow a compasse, layeshold upon some kinds of *Plants*, as in those sundry sorts of *Zoophyta*, but in the rest there are no further foot-steps discovered of an animadversive forme abiding in them, yet there be the effects of an inadvertent form (λόγος ένυλος) of materiated or incorporated Art or Seminall Reason: I say it is no uneven jot, to passe from the more faint and obscure examples of *Spermatickall* life, to the more considerable effects of *generall Motion*, in *Mineralls*, *Metalls* & sundry *Meteors*, whose easy & rude shapes have no need of any particular principle of life or *Spermatickall forme* distinct from the Rest or Motion of the particles of the Matter.

But there is that Curiosity of *forme* and *beauty* in the more noble kind of *Plants* bearing such a sutablenesse and harmony with the more refined sense and sagacity of the Soul of Man, that he cannot chuse (his Intellectual Touch being so sweetly gratified by what it deprehends in

such like Objects, but acknowledge that some hidden Cause much a kin to his own nature, that is intellectuall, is the contriver & perfecter of these so pleasant spectacles in the world.

Nor is it at all to the purpose to object, that this buisinesse of *Beauty* and *comelinesse* of *proportion* is but a conceit, because some men acknowledge no such thing, & all things are alike handsome to them, who yet notwithstanding have the use of their Eyes as well as other folkes. For I say this rather makes for what we ayme at, that pulchritude is convey'd indeed by the outward Senses unto the Soul, but a more intellectuall faculty is that which relishes it; as a *Geometrical Scheme* is set in by the Eyes, but the demonstration is discern'd by Reason. And therefore it is more rationall to affirm that some *Intellectuall Principle* was the Authour of this *Pulchritude* of things, then that they should be thus fashion'd without the help of that Principle. And to say that there is no such thing as *Pulchritude*, because some mens Souls are so dull & stupid that they relish all objects alike in that respect, is as absurd and groundlesse as to conclude there is no such thing as *Reason* and *Demonstration*, because a naturall Fool cannot reach unto it. But that there is such a thing as *Beauty*, & that it is acknowledged by the whole generations of Men to be in *Trees*, *Flowers* and *Fruits*; the adorning and beautifying of *Buildings* in all Ages is an ample & undenyable Testimony. For what is more ordinary with them then the taking in flowers and fruitage for the garnishing of their worke? Besides I appeal to any man that is not sunk into so forlorne a pitch of Degeneracy, that he is as stupid to these things as the basest of Beasts, whether for Example a rightly cut *Tetrahedrum*, *Cube* or *Icosaedrum* have no more pulchritude in them, then any rude *broken stone* lying in the field or high wayes; or to name other solid Figures which though they be not Regular properly so called, yet have a settled Idea and Nature, as a *Cone*, *Sphear* or *Cylinder*, whether the sight of these doe not gratifie the minds of men more, and

and pretend to more elegancy of shape, then those rude cuttings or chippings of *free stone* that fall from the Masons hands and serve for nothing but to fill up the middle of the Wall, and so to be hid from the Eyes of Man for their ugliness. And it is observable that if Nature shape any thing near this Geometrical accuracy, that we take notice of it with much content and pleasure; As if it be but exactly *round* (as there are abundance of such stones found betwixt two hills in *Cuba* an Island of *America*) or *ordinatly Quinquangular*, or have the sides but *Parallell*, though the Angles be unequall, as is seen in some little stones, and in a kind of *Alabaster* found here in England; these stones I say gratifie our sight, as having a neerer cognation with the Soul of man, that is rationally and intellectuall; and therefore is well pleased when it meets with any outward object that fits and agrees with those congenit Ideas her own nature is furnished with. For *Symmetry, Equality*, and *Correspondency of parts* is the discernment of *Reason*, not the object of *Sense*, as I have heretofore proved.

Now therefore it being evident that there is such a thing as *Beauty, Symmetry* and *Comeliness of Proportion* (to say nothing of the delightfull mixture of colours) and that this is the proper Object of the Understanding and Reason (for these things be not taken notice of by the Beasts) I think I may safely inferre that whatever is the first and principall cause of changing the fluid and undetermined Matter into shapes so comely and symmetricall, as wee see in *Flowers* and *Trees*, is an *understanding Principle*, and knows both the nature of man and of those objects he offers to his sight in this outward and visible world. For these things cannot come by chance or by a multifarious attempt of the parts of the matter upon themselves, for then it were likely that the *Species* of things (though some might hit right, yet most) would be maym'd and ridiculous; but now there is not any ineptitude in any thing

which is a signe that the fluidnesse of the Matter is guided and determin'd by the overpowering counsell of an *Eternall Mind*, that is, of a God.

If it were not needlesse I might now instance in sundry kinds of flowers, herbes and trees : but these objects being so obvious and every mans Phansie being branched with the remembrance of *Roses, Marigolds, Gillyflowers, Pionyes, Tulips, Pansies, Primroses, the leaves and clusters of the Vine*, and a thousand such like, of all which they cannot but confesse, that there is in them *beauty and symmetry* and gratefull *proportion*, I hold it superfluous to weary you with any longer induction, but shall passe on to the three considerations behind, of their *Seed, Signatures* and *Usefulnessse*, and shall passe through them very briefly, the Observables being very ordinary and easily intelligible.

C H A P. VI.

The Seeds and Signatures of Plants, arguments of a divine Providence.

I Say therefore in that every Plant has its *Seed*, it is an evident signe of divine Providence. For it being no necessary Result of the Motion of the Matter, as the whole contrivance of the Plant indeed is not, and it being of so great consequence that they have *Seed* for the continuance and propagation of their own *Species*, and for the gratifying of mans Art also, industry and necessities, (for much of husbandry and gardening lyes in this) it cannot but be an *Act of Counsell* to furnish the severall kinds of Plants with their *Seeds*, especially the Earth being of such a nature, that though at first for a while it might bring forth all manner of *Plants*, (as some will have it also to have brought forth all kinds of *Animalls*) yet at last it would grow so sluggish, that without the advantage of those small compendious Principles of generation, the graines of *Seed*, it would
yield

yield no such births; no more then a Pump grown dry will yield any water, unless you pour a little water into it first, & then for one Basin-full you may fetch up so many Soe-fulls.

Nor is it materia'll to object that stinking *weeds*, and *poysenous Plants* bear seed too as well as the most pleasant and most usefull. For even those stinking *weeds* and *poysenous Plants* have their use. For first the Industry of Man is excercised by them to weed them out where they are hurtfull. Which reason if it seem slight, let us but consider that if humane Industry had nothing to consist and struggle with, the fire of mans Spirit would be half extinguish'd in the flesh, and then wee shall acknowledge that that which I have alledged is not so contemptible nor invalid.

But secondly who knows but it is so with *poysenous Plants*, as vulgarly is phansied concerning *Toads* and other *poysenous Serpents*, that they lick the venome from off the Earth? so *poysenous plants* may well draw to them all the malignant juice and nourishment that the other may be more pure and defæcate, as there are Receptacles in the body of Man and Emunctories to draine them of superfluous Choler, Melancholy and the like.

But lastly it is very well known by them that know any thing in Nature and Physick, that those herbs that the rude and ignorant would call *weeds* are the Materialls of very soveraigne Medicines, that *Aconitum hyemale* or *Winter wolfe-bane*, that otherwise is ranck poyson, is reported to prevaile mightily against the bitings of vipers and scorpions, which *Crollius* assenteth unto. And that that plant that bears death in the very name of it, *Solanum Lethiferum*, prevents death by procuring sleep, if it be rightly apply'd in a fever. Nor are those things to be deemed unprofitable whose use we know not yet, for all is not to be known at once, that succeeding Ages may ever have something left to gratifie themselves in their own discoveries.

We come now to the *Signatures* of Plants, which seems

no lesse Argument that the highest originall of the works of Nature is some *understanding Principle*, then that so care full provision of their *seed*. Nay indeed this respects us more properly and adæquately then the other, and is a certaine Key to enter Man into the knowledge and use of the Treasures of Nature. I demand therefore whether it be not a very easie and genuine inference from the observing that severall herbs are marked with some *marke* or *signe* that intimates their vertue, what they are good for ; and there being such a creature as Man in the world that can read and understand these *signes* and *characters* , hence to collect that the Authour both of Man and them knew the nature of them both ; For it is like the inscriptions upon Apothecaries Boxes that the Master of the Shop sets on, that the Apprentise may read them ; nay it is better, for here is in herbs inscribed the very *nature* and *use* of them, not the meere *name*. Nor is there any necessity that all should be thus signed, though some be ; for the rarity of it is the delight ; for otherwise it had been dull and cloying, too much harping upon the same string. And besides divine Providence would onely initiate and enter mankind into the usefull knowledge of her Treasures, leaving the rest to imploy our industry that we might not live like idle Loyterers and Truants. For the Theatre of the world is an exercise of Mans wit, not a lazy *Polyanthea* or book of Common places. And therefore all things are in some measure obscure and intricate, that the sedulity of that divine-Spark the Soul of Man, may have matter of conquest and triumph when he has done bravely by a superadvenient assistance of his God.

But that there be some Plants that bear a very evident *Signature* of their *nature* and *use*, I shall fully make good by these following instances.

Capillus Veneris, *Polytrichon* or *Mazdenhaire*, the lye in which it is sodden or insus'd, is good to wash the head and make the haire grow in those places that are more thin and bare.

And

And the decoction of *Quinces*, which are a downy and hairy fruit, is accounted good for the fetching again hair that has fallen by the French Poxe.

The leaf of *Balme* and of *Alleluia* or *Wood-Sorrell*, as also the Roots of *Anthora* represent the heart in figure and are *Cardiacall*.

Wall nuss beare the whole *signature* of the head. The outward green *Cortex* answers to the *Pericranium*, and a salt made of it is singularly good for wounds in that part, as the kernell is good for the brains which it resembles.

Umblicus Veneris is powerfull to provoke lust as *Dioscorides* affirms. As also your severall sorts of *Satyrious* which have the evident resemblance of the genitall parts upon them: *Aron* especially, and all your *Orchisses*, that they have given names unto from some beasts or other, as *Cynosorchis*, *Orchis Myodes*, *Tragerchis* and the like. The last whereof, notorious also for its goatish smell and tufts not unlike the beard of that lecherous Animall, is of all the rest the most powerful Incentive to Lust.

The leaves of *Hypericon*, are very thick prick'd, or sinck'd with little holes, and it is a singular good wound-herb, as usefull also for deobstructing the pores of the body.

Scorpioides, *Echium*, or *Scorpion-grasse* is like the crooked tayle of a Scorpion, and *Ophioglossum* or *Adders-tongue* has a very plain and perfect resemblance of the tongue of a Serpent, as also *Ophioscorodon* of the intire head and upper parts of the body, and these are all held very good against poyson and the biting of Serpents. And generally all such plants as are speckled with spots like the skins of vipers or other venomous creatures, are known to be good against the stings or bitings of them, and are powerfull Antidotes against Poyson.

Thus did divine Providence by naturall *Hieroglyphicks* read short Physick lectures to the rude wit of man, that being a little entered and engaged he might by his own industry

dustry and endeavours search out the rest himself, it being very reasonable that other herbs that had not such *signatures*, might be very good for Medicinall uses, as well as they that had.

But if any here object that some herbs have the resemblance of such things as cannot in any likelyhood referre to Physick, as *Geranium*, *Cruciata Bursa Pastoris*, & the like; I say they answer themselves in the very proposall of their Objection: For this is a signe that they were intended onely for ludicrous ornaments of Nature, like the flourishes about a great letter that signify nothing but are made onely to delight the Eye. And 'tis so farre from being any inconvenience to our first progenitours if this intimation of *signatures* did faile, that it cast them with more courage upon attempting the vertue of those that had no such *signatures* at all; it being obvious for them to reason thus, Why may not those herbs have medicinall vertue in them that have no *signatures*, as well as they that have *signatures* have no vertue answerable to the *signes* they beare? which was a further confirmation to them of the former conclusion.

And it was sufficient that those that were of so present and great consequence as to be Antidotes against poyson that so quickly would have dispatch'd poore rude and naked Antiquity, or to helpe on the small beginnings of the world by quickning and actuating their phlegmatick Natures to more frequent and effectuall Venery (for their long lives shew they were not very fiery) I say it was sufficient that herbs of this kind were so legibly *sign'd* with *Characters* that so plainly bewrai'd their usefull vertues, as is manifest in your *Satyrions*, *Ophioglossum*, and the like. But I have dwelt too long upon this Theory; wee'l betake our selves to what followes.

CHAP. VII.

Arguments of divine Providence drawn from the Usefulness of Plants.

VWE are at length come to the fourth and last consideration of *Plants*. viz. their *Use & Profitableness*. And to say nothing now of those greater *Trees* that are fit for *Timber*, and are the requisite Materials for the building of Ships and magnificent Houses, to adorne the Earth, and make the life of Man more splendid and delectable; as also for the erecting of those *holy Structures* consecrated to divine Worship, amongst which we are not to forget that famous *Edifice*, that glorious Temple at *Jerusalem* consecrated to the great God of Heaven and Earth: As indeed it was most fit that he whose Guidance & Providence permitted not the strength of the Earth to spend it self in base gravel and pebbles instead of Quarries of Stones, nor in briars and brush-wood instead of Pines, Cedars and Okes, that he should at some time or other have the most stately magnificent *Temples* erected to him, that the wit and industry of Man and the best of those materials could afford. It being the most sateable acknowledgment of thanks for that piece of Providence that can be invented. And it is the very consideration that moved that pious King *David* to designe the building of a Temple to the God of *Israel*; See now, sayes he, I dwell in a house of Cedar, but the Arke of God dwelleth within Curtains. But as I sayd I will add nothing concerning these things being contented with what I have glanced upon heretofore.

We will now briefly take notice of the *profitableness* of Plants for *Physick* and *Food*, and then passe on to the consideration of *Animalls*. And as for their *Medicinall* uses, the large *Herballs* that are every where to be had are

are so ample Testimonies thereof, that I have said enough in but reminding you of them. That which is most observable here is this, that brute *Beasts* have some share in their vertue as well as *Men*. For the *Toad* being overcharged with the poison of the *Spider*, as is ordinary believed, has recourse to the *Plantane* leafe. The *Weasel* when she is to encounter the *Serpent*, armes her self with eating of *Rue*. The *Dog* when he is sick at the stomach, knows his Cure, falls to his *Grasse*, vomits, and is well. The *Swallows* make use of *Celandine*; the *Linnet* of *Euphrasia* for the repairing of their sight. And the *Asse* when hee's oppress'd with Melancholy, eats of the herbe *Asplenium* or *Milt-waste*, and so eases himself of the swelling of the *Spleene*. And *Virgill* reports of the *Dictamnus Cretense* or *Cretian Dittany*, that the wild *Goats* eat it when they are shot with darts or arrowes, for that herb has the vertue to work them out of their body and to heale up the wound.

——— non illa feris incognita Capris
Gramina, cum tergo volucres hæsere sagitta.

Which things I conceive no obscure indigitation of *Providence*; For they doing that by instinct and nature, which men who have free Reason cannot but acknowledge to be very pertinent and fitting, nay such that the skillfullest Physitian will approve and allow; and these Creatures having no such reason and skill themselves, as to turne Physitians; it must needs be concluded that they are inabled to do these things by vertue of that *Principle* that contrived them, and made them of that nature they are, and that that *Principle* therefore must have *skill* and *knowledge*, that is, that it must be *God*.

We come now to the consideration of Plants as they afford *Food* both to Man and Beasts. And here we may observe that as there was a generall provision of *water* by setting the Mountains and Hills a broche, from whence through the

the Spring-heads and continued Rivulets drawn together (that cauled afterwards greater Rivers with the long winding distributions of them) all the Creatures of the Earth quench their thirst: So divine Providence has spread her *Table* every where, not with a juicelesse green Carpet, but with succulent *Herbage* and nourishing *Grasse*, upon which most of the beasts of the field doe feed. And they that feed not on it, feed on those that eat it, and so the generations of them all are continued.

But this seeming rather *necessary* then of *choise*, I will not insist upon it. For I grant that Counsell most properly is there implyde where we discern a variety and possibility of being otherwise, and yet the best is made choise of. Therefore I will onely intimate thus much, that though it were necessary that some such thing as *grasse* should be, if there were such and such Creatures in the world, yet it was not at all necessary that *grasse* and herbs should have that *colour* which they have, for they might have been red or white, or some such colour which would have been very offensive and hurtfull to our sight. But I will not insist upon these things; let us now consider the *Fruits of Trees*, where I think it will appear very manifestly, that there was one and the same Authour both of Man and them, and that assuredly he knew what he did when he made them. For could *Apples*, and *Oranges*, and *Grapes*, and *Apricocks*, and such like fruit, be intended for *Beasts* that hold their heads downward and can scarce look up at them, much lesse know how to reach them? When we feed our dogs, we set the dish or trencher on the ground, not on the Table. But you'll say that at last these fruits will fall down, and then the beasts may come at them: But one thing is, there are not many that desire them, and so they would rot upon the ground before they be spent, or be squander'd away in a moment of time, as it might easily fare with the most precious of Plants the *Vine*.

But

But *Man* who knowes the worth of the *Grape* knowes to preserve it a long season (for it is both eaten and drunk some yeares after the vintage) as he does also gather the rest of the fruits of the Earth, and layes up both for himself and his Cattel: Wherefore it is plainly discoverable that Mans coming into the world, is not a thing of *Chance* or *Necessity*, but a *Designe*, as the bringing of worthy Guests to a well furnish'd Table.

And what I have intimated concerning the *Vine* is as eminently, if not more eminently, observable in the ordinary kinds of *Graine*, as *Wheat* and *Barly*, and the like, which also like the *Vine* are made either *Edible* or *Potable* by Mans Art and Industry ; But that's not the thing that I care so much to observe. That which I drive at now is this : That *Bread-corne* that brings so considerable increase by tillage and husbandry would scarce be at all without it : for that which grows wildly of it self is worth nothing : But it being so wholesome and strengthening a food, that it should yield so plentiful increase, and that this should not be without humane Art and Industry , does plainly insinuate, that there is a divine *Providence* that intended to exercise the wit of Man in *Husbandry* and *Tillage* : Which we may the more firmly assure our selves of, if we add unto this the carefull provision of *Instruments* so exactly fitted out for this imployment, viz. the laborious *Oxe*, and the stout but easily manageable *Horse*; *Iron* for the plough-share, and *Ropes* for the horse-gears to pull by. And it is very seasonable to take notice of this last, it belonging to this consideration of the profitableness of *Plants*. And I appeale to any body that will but take the pains a while to consider of what great use and consequence *Cordage* is in the affaires of Men, whether it was not a palpable Act of Providence to send out such plants out of the Earth which would afford it. For we can discover no necessity in Nature that there must needs be such
Plants

Plants as *Hempe* and *Flaxe*. Wherefore if we will but follow the easy suggestions of free Reason, we must cast it upon *Providence*, which has provided Man-kind of such a Commodity, that no lesse affaires depend upon, then all the *Tackling* of Ships, their *Sayles* and *Cable-ropes*, and what not? and so consequently all forraigne *Traffick*, and then the transportation of wood and stone, and other necessary materialls for building, or the carriage of them by land in *Waines* and *Carts*, besides the ordinary use of *Pulleyes* or other *Engines* for the lifting up of heavy weights which the strength of Man with out these helps would not easily master; besides what I hinted before concerning the use of Cordage in *Husbandry*, in plowing and carrying home the fruits of the Earth. The uses indeed of the fore-named *Plants* are so universall, and take place so in every affaire of Man, that if it were lawfull to be a little merry in so serious a matter, a man might not unfittingly apply that verse of the Poet to this so generall a commodity;

Omnia sunt homini tenui pendencia filo.

That all the busineses of Men do very much depend upon these little long fleaks or threds of *Hempe* and *Flaxe*. Or if you will say, that there may some scambling shift be made without them in long chaines of Iron, or sayles of Woollen and the like; yet we seeing our selves provided for infinitely better, are in all reason to judge it to proceed from no worse a Principle then *divine Providence*.

I might now reach out to *Exotick Plants*, such as the *Cinnamon-tree*, the *Balsame-tree*, the Tree that beares the *Nutmegge* invelliped with the *Mace*, as also the famous *Indian Nat-tree*, which at once almost affords all the Necessaries of life. For if they cut but the twigg at Evening, there is a plentifull and pleasant Juice comes out, which they receive into Bottles and drink instead of *Wine*, and out of which they extract such an *Aqua vita*, as is
 G very

very sovereign against all manner of sicknesses. The branches and boughs they make their *Houses* of; and the body of the Tree being very spongy within, though hard without, they easily contrive into the frame and use of their *Canoes* or *boats*. The kernell of the Nut serves them for *Bread* and *Meat*, and the shells for *Cups* to drink in, and indeed they are not more empty *Cups*, for there is found a delicious cooling Milk in them: Besides there is a kind of Hemp that indoes the Nut, of which they make *Ropes* and *Cables*, and of the finest of it *Sailes* for their ships; and the leaves are so hard and sharpe-pointed, that they easily make *needles* or *bodkins* of them, for stitching their *Sailes* and for other necessary purposes. And that Provident may shew her self benigne as well as wise, this so notable a Plant is not restrain'd to one Coast of the world, as suppose the *East-Indies*, but is found also in some parts of *Africa*, and in all the Islands of the *West-Indies*, as *Hispaniola*, *Cuba*, as also upon the Continent of *Carthage*, in *Panama*, *Norombega*, and severall others parts of the new-found world.

But I thought fit not to insist upon these things, but to containe my self within the compass of such Objects as are familiarly and ordinarily before our eyes, that we may the better take occasion from thence to return thanks to him who is the bountifull Authour of all the supports of life.

CHAP. VIII.

The Usefullnesse of Animalls an Argument of divine Providence.

WE are now come to take a view of the nature of *Animalls*: In the contemplation whereof we shall use much what the same Method we did in that of *Plants*, for we shall consider in them also, their *Beauty*, their *Birth*, their *Make* and *Fabrick* of body, and *Usefullness*.

fullness to Man-kind. And to dispatch this last first. It is wonderfull easy and naturall to conceive, that as almost all are made in some sort or other for humane uses, so some so notoriously and evidently, that without maine violence done to our faculties we can in no wise deny it. As to instance in those things that are most obvious and familiar; when we see in the solitary fields a *Shepherd*, his *Flock*, and his *Dog*, how well they are fitted together; when we knock at a Farmers door, and the first that answers shall be his vigilant *Mastiffe*, whom from his use and office he ordinarily names *Keeper*, and I remember *Theophrastus* in his Character *ὑπὸ τοῦ ἀγροῦ* tells us, that his Master when he has let the stranger in *ἐμβαλεῖν αὐτῷ τὸ πῶς* taking his *Dog* by the snout will relate long stories of his usefulness and his services he does to the house and them in it. *Οὗτοῦ γὰρ ὁρᾷ τὸ χωρίον καὶ τὸ εἶναι καὶ τὰς ἐνδοῦς.* This is he that keeps the yard, the house and them within. Lastly when we view in the open Champian a brace of swift *Grey-hounds* coursing a good stout and well-breathed *Hare*, or a pack of well tuned *Hounds*, and Huntsmen on their horse-backs with pleasure and alacrity pursuing their game, or hear them winding their Hornes neere a wood side, so that the whole wood rings with the Echo of that Musick and chearefull yelping of the eager *Dogs*: to say nothing of *Duck-hunting*, of *Foxe-hunting*, of *Otter-hunting*, and a hundred more such like sports and pastimes, that are all performed by this one kind of *Animall*; I say when we consider this so multifarious congruity and fitness of things in reference to our selves, how can we withhold from inferring, that that which made both *Dogs* and *Ducks* and *Hares* and *Sheep*, made them with a reference to us, and knew what it did when it made them? And though it be possible to be otherwise, yet it is highly improbable that the flesh of *Sheep* should not be designed for food for men; and that *Dogs* that are such a familiar and domestick Creature

to Man, amongst other pretty seats that they doe for him, should not be intended to supply the place of a servitour too, and to take away the bones and scraps that nothing might be lost. And unlesse we should expect that Nature should make Jerkins & Stockings grow out of the ground, what could she doe better then afford us so fit materials for *clothing* as the *Wooll* of the Sheep, there being in Man Wit and Art to make use of it? To say nothing of the *Silkworme* that seems to come into the world for no other purpose, then to furnish man with more costly clothing, and to spin away her very entrailes to make him fine without.

Again when we view those large Bodies of *Oxen*, what can we better conceit them to be, then so many living and walking powdring Tubbs, and that they have *animam pro Sale*, as *Philo* speaks of Fishes, that their life is but for Salt to keepe them sweet till we shall have need to eat them? Besides their *Hides* afford us *Leather* for *Shoes* and *Boots*, as the *skins* of other beasts also serve for other uses. And indeed Man seems to be brought into the world on purpose that the rest of the Creation might be improved to the utmost usefulness & advantage; For were it not better that the *hides* of Beasts and their *flesh* should be made so considerable use of as to feed and cloath Men, then that they should rot and stink upon the ground, and fall short of so noble an improvement as to be matter for the exercise of the wit of Man, & to afford him the necessary conveniences of life? For if Man did not make use of them, they would either dye of Age, or be torne a pieces by more cruel Masters. Wherefore we plainly see that it is an Act of *Reason* & *Counsel* to have made Man that he might be a Lord over the rest of the Creation, & keep good quarter among them.

And being furnish'd with fit Materials to make himself weapons, as well as with naturall wit and valour, he did bid battaile to the very fiercest of them, and either chased them away into Solitudes and Deserts, or else brought them

them under his subjection and gave lawes unto them; Under which they live more peaceably, and are better provided for (or at least might be, if Men were good) then they could be when they were left to the mercy of the *Lyon* *Bear* or *Tiger*. And what if he doe occasionally and orderly kill some of them for food? their dispatch is quick and so lesse dolorous then the paw of the Bear or the teeth of the Lyon, or tedious Melancholy and sadnesse of old Age, which would first torture them, and then kill them and let them rot upon the ground stinking and uselesse.

Besides, all the wit and Philosophy in the world can never demonstrate, that the killing and slaughtering of a Beast is any more then the striking of a bush where a birds Nest is, where you fray away the Bird and then seize upon the empty Nest. So that if we could pierce to the utmost *Catastrophe* of things, all might prove but a *Tragic-Comedy*.

But as for those *Rebells* that have fled into the *Mountains* and *Deserts*, they are to us a very pleasant subject of naturall History, besides we serve our selves of them as much as is to our purpose. And they are not onely for ornaments of the Univerſe, but a continuall Exercise of Mans Wit and Valour when he pleases to encounter. But to expect and wish that there were nothing but such dull *tame* things in the world, that will neither bite nor scratch, is as groundlesse and childish as to wish there were no *choler* in the body nor *fire* in the universall compasse of Nature.

I cannot insist upon the whole result of this warre, nor must forget how that generous Animall the *Horse*, had at last the wit to yield himself up, to his own great advantage and ours. And verily he is so fitly made for us, that we wight justly claim a peculiar right in him above all other Creatures. When we observe his patient service he does us at the *Plough*, *Cart*, or under the *Pack-saddle*, his *speed* upon the high way in matters

of importance, his *dociblenesse* and desire of *glory* and *praise*, and consequently his notable achievements in *war*, where he will knap the speares a pieces with his teeth, and pull his Riders Enemy out of the Saddle ; and then that he might be able to performe all this labour with more Ease, that his *hoofs* are made so fit for the Art of the *Smith*, and that round armature of Iron he puts upon them ; it is a very hard thing not to acknowledge, that this so congruous contrivance of things was really from a *Principle* of *Wisdom* and *Counsell*. There is also another consideration of *Animalls* and their *usefulnessse*, in removing those Evills we are pester'd with by reason of the abundance of some other hurtfull Animalls, such as are *Mice* and *Rats* and the like ; and to this end the *Cat* is very serviceable. And there is in the *West-Indies* a *beast* in the form of a Beare which *Cardan* calls *Ursus Formicarius* ; whose very businessse it is to eate up all the *Ants* which some parts of that Quarter of the World are sometimes excessively plagued withall.

We might add also sundry Examples of living Creatures that not onely bear a singular good affection to Mankind, but are also fierce Enemies to those that are very hurtfull and cruell to Man ; and such are the *Lizard*, an Enemy to the *Serpent* ; the *Dolphin* to the *Crocodile* ; the *Horse* to the *Bear* ; the *Elephant* to the *Dragon*, &c. but I list not to insist upon these things.

CHAP. IX.

Arguments of divine Providence fetched from the Pulchritude of Animalls, as also from the manner of their Propagation.

I Return now to what I propos'd first, the *Beauty* of living Creatures ; which though the coarse-spirited *Ambist* will not take notice of, as relishing nothing but what is subservient to his Tyranny or Lust : yet I think it undeniable,

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 niable, but that there is comely *Symmetry & Beautifulnesse* in sundry living Creatures, a tolerable usefull *Proportion of parts* in all. For neither are all men and women exquisitely handsome, indeed very few, that they that are may raise the greater admiration in the minds of Men, and quicken their natural abilities to brave adventures either of Valour or Poetry. But as for the brute Creatures though some of them be of an *hatefull aspect*, as the *Toad*, the *Swine* & the *Rat*; yet these are but like discords in Musick to make the succeeding chord goe off more pleasantly, as indeed most of those momentary inconveniences that the life of Man ever and anon meets withall, they but put a greater edge and vigour upon his Enioyments.

But it is not hard to find very many Creatures, that are either *καλὰ χρίματα* or *δῶνα* as the Philosopher distinguishes, that are either very *goodly things* and *beautiful*, or at least *elegant* and *pretty*; as most of your *Birds* are. But for *Statelineffe* and *Majesty* what is comparable to a *Horse*? whether you looke upon him single, with his Mane and his Taile waving in the wind, and hear him courting and neighing in the pastures; or whether you see him with some gallant *Heros* on his back, performing gracefully his usefull postures, and practising his exploits of warre; who can withhold from concluding that a providence brought these two together, that are fitted so well to each other that they seem but one compleat Spectacle of Nature? which imposed upon the rude people neere *Thessaly*, and gave the occasion of the fabulous *Centaurs*, as if they had been one living Creature made up of *Horse* and *Man*.

That which I drive at is this, there being that *Goodliness* in the bodies of *Animalls*, as in the *Oxe*, *Grey-hound* and *Stagge*; or that *Majesty* and *Statelineffe*, as in the *Lyon*, the *Horse*, the *Eagle* and *Cock*; or that grave *Ausefulness*, as in your best breed of *Mastives*; or *Elegancy* and

Prettinesse, as in your lesser *Dogs*, and most sorts of *Birds*, all which are severall Modes of *Beauty*, and *Beauty* being an intellectuall Object, as *Symmetry* and *Proportion* is (which I proved sufficiently in what I spake concerning the beauty of *Plants*) that which naturally followes from all this is, that the *Author* or *Originall* of these Creatures, which are deemed *beautifull*, must himself be *intellectuall*, he having contrived so gratefull objects to the Mind or Intellect of Man.

After their *Beauty* let us touch upon their *Birth* or *manner of Propagation*. And here I appeale to any man whether the contrivance of *Male* and *Female* in living Creatures be not a genuine effect of *Wisdom* and *Consell*; for it is notoriously obvious that these are made one for the other, and both for the continuation of the *Species*. For though we should admit with *Cardan* and other *Naturalists*, that the Earth at first brought forth all manner of *Animalls* as well as *Plants*, and that they might be fastned by the Navell to their common Mother the Earth, as they are now to the *Female* in the Wombe; yet we see she is growne sterill and barren, and her births of *Animalls* are now very inconsiderable. Wherefore what can it be but a *Providence*, that whiles she did beare she sent out *Male* and *Female*, that when her own Prolifick vertue was wasted, yet she might be a dry-Nurse or an officious Grand-mother to thousands of generations? And I say it is *Providence*, not *Chance* nor *Necessity*, for what is there imaginable in the parts of the Matter that they should necessarily fall into the structure of so much as an *Animall*, much lesse into so carefull a provision of difference of Sexes for their continuall propagation?

Not was it the frequent attempts of the moved Matter that first light on *Animalls*, which perpetually were suddainly extinct for want of the difference of Sexes, but afterward by *chance* differenced their Sexes also, from

from whence their kinds have continued. For what is perpetuall, is not by *chance* ; and the births that now are by putrefaction shew that it is perpetuall. For the Earth still constantly brings forth *Male* and *Female*.

Nor is it any thing to the purpose to reply (if you will make so large a skip as to cast your self from the land into the water to dive for Objections) that the *Eele*, though it be *ἑν ἄρσενος*, an *Animall* so perfect as to have blond in it, yet that it has no distinction of *Sexe* : For if it have not, there is good reason for it, that creature arising out of such kind of Matter as will never faile generation. For there will be such like mud as will serve this end so long as there be Rivers and longer too, and Rivers will not faile so long as there is a Sea. Wherefore this rather makes for discriminative Providence that knew afore the nature and course of all things, and made therefore her contrivances accordingly, doing nothing superfluously or in vain.

But in other *Generations* that are more hazardous, though they be sometimes by putrefaction, yet she makes them *Male* and *Female*, as 'tis plain in *Frogs* and *Mice*. Nor are we to be scandalized at it, that there is such carefull provision made for such contemptible *Vermine* as we conceive them : For this onely comes out of pride and ignorance, or a haughty presumption that because we are incouraged to believe that in some sense all things are made for Man, that therefore they are not made at all for themselves. But he that pronounces thus, is ignorant of the nature of God and the knowledge of things. For if a good man be mercifull to his beast, then surely a good God is bountifull and benigne , and takes pleasure that all his Creatures enjoy themselves that have life and sense and are capable of any enjoyment. So that the swarmes of little *Vermine* , and of *Flyes* , and innumerable such like diminutive Creatures , we should rather con-

congratulate their coming into Being, then murmur sullenly and scornfully against their Existence; for they find nourishment in the world, which would be lost if they were not, and are againe convenient nourishment themselves to others that prey upon them.

But besides, life being individuated into such infinite numbers that have their distinct sense and pleasure and are sufficiently fitted with contentments, those little Soules are in a manner as much considerable for the taking off or carrying away to themselves the over-flowing benignity of the first Original of all things, as the *Oxe* the *Elephant* or *Whale*. For it is *sense*, not *bulk*, that makes things capable of enjoyments.

Wherefore it was fit that there should be a safe provision made for the propagation and continuance of all the *kinds* of living Creatures, not onely of those that are *good*, but of those also that we rashly and inconsiderately call *evill*. For they are at least good to enjoy themselves and to partake of the bounty of their Creatour. But if they grow noysome and troublesome to us, we have both power and right to curbe them: For there is no question but we are more worth then they or any of the brute Creatures.

But to returne to the present point in hand; there are also other manifest footsteps of Providence which the *Generation* of living Creatures will discover to us, as for Example, the manner of Procreation of *Fishes* and *Birds*. For there being that notable difference in *Animalls* that some of them are *Oviparous*, others *Viviparous*, that the *art rursle* (as *Philo* comprehends them by that generall terme) that *Fishes* and *Birds* should be *Oviparous* is a plain signe of *Cause* and *Providence*. For though it will be granted that their *Species* might continue and subsist, though they had been *Viviparous*, yet it would have brought their *Individuals* to very small numbers.

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For as for *Fishes*, since grasse and herbs are no fruit of the Sea, it was necessary that they should feed one upon another, and therefore that they should multiply in very great plenty, which they could not have done any thing near to that fullnesse they now do, if they had been *Viviparous* as four-footed beasts are: but being now *Oviparous*, and the lesser kinds of them so many at first, and sending forth such infinite numbers of Spawn, their generations are neither extinct nor scantied, but are as plentifull as any Creatures on the Land.

And the reason why *Birds* are *Oviparous* & lay *Eggs* but do not bring forth their yong alive, is because there might be more plenty of them also, and that neither the Birds of prey, the Serpent nor the Fowler should straiten their generations too much. For if they had been *Viviparous*, the burden of their wombe, if they had brought forth any competent number at a time, had been so big and heavy, that their wings would have failed them, and so every body would have had the wit to catch the Old one. Or if they brought but one or two at a time, they would have been troubled all the yeare long with feeding their yong, or bearing them in their wombe; besides there had been a necessity of too frequent Venery, which had been very prejudiciall to their dry carcases. It was very reasonable therefore that *Birds* should propagate by laying of *Eggs*.

But this is not all the advantage we shall make of this consideration. I demand further what is it that makes the *Bird* to prepare her Nest with that Artifice, to sit upon her *Eggs* when she has laid them, and to distinguish betwixt these and her uselesse Excrement? Did she learne it of her Mother before her? or rather does she not do she know not what, but yet what ought to be done by the appointment of the most exquisite knowledge that is? Wherefore something else has knowledge for her, which is the Maker

Maker, and Contriver of all things, the Omniscient and Omnipotent God.

And though you may reply that the *Hatching* of their *Egges* be necessary else their generations would cease; yet I answer that all the Circumstances and Curiosities of *Brooding* them are not necessary. For they might have made shift on the ground in the grasse, and not made themselves such curious and safe *Nests* in Bushes and Trees. Besides if all things were left to *Chance*, it is far easier to conceive that there should have been no such things as *Birds*, then that the blind Matter should ever have stumbled on such lucky instincts as they that seem but barely necessary.

But you'll object that the *Ostrich* layes *Egges* and hatches them not, so that these things are rather by *Chance* then *Providence*. But this rather argues a more exquisite discerning *Providence* then is any Argument against it. For the heat of the ground (like those *Ovens* in *Egypt*, *Diodorus* speaks of) whereon she layes them, proves effectually for the production of her yong. So Nature ties not the Female to this tedious service where it is needlesse and uselesse; as in *Fishes* also, who when they have spawn'd are discharg'd of any further trouble: which is a most manifest discovery of a very curious and watchfull *Eye* of *Providence* which suffers nothing to be done ineptly and in vaine.

I will only make one advantage more of this Speculation of the *Birth* of *Animalls*, and then passe on to what remains. It is observed by those that are more attentive watchers of the works of Nature, that the *fœtus* is framed out of some homogeneall liquour or moysture, in which there is no variety of parts of Matter to be contrived into bones and flesh; but, as in an *EGGE* for Example, about the third day the Hen has fate on it, in that part where Nature begins to set upon her worke of efformation,

tion, all is turned into a CrySTALLINE liquid substance about her, as also severall *Insects* are bred of little drops of dew: So in all *Generations* besides it is supported by them, that Nature does as it were wipe clean the Table-booke first, and then pourtray upon it what she pleaseeth. And if this be her course to corrupt the subject Matter into as perfect Privation of Form as she may, that is, to make it as homogeneous as she can, but liquid and pliable to her Art and Skill; it is to me very highly probable, if not necessary, that there should be something besides this fluid Matter, that must change it, alter and guide it into that wise contrivance of parts that afterwards we find it. For how should the parts of this liquid Matter ever come into this exquisite Fabrick of themselves? And this may convince any *Atheist* that there is a Substance besides corporeall Matter, which he is as loth to admit of as that there is a God.

For there being nothing else in Nature but *Substantia* or *Modus*, this power of contriving the liquid Matter into such order and shape as it is, being incompatible to the liquid Matter it self, it must be the *Modus* of some other substance latent in the fluid Matter, and really distinguishable from it, which is either the Soul or some seminall Form or *Archæus*, as the *Chymists* call it, and they are all alike indifferent to me at this time, I aiming here only at a Substance besides the Matter, that thence the *Atheist* may be the more easily brought off to the acknowledgment of the existence of a God.

Nor can the force of this Argument be eluded by saying the Matter is touched and infected by the life of the Female whiles she bore the *Eggs*, or that her *Phansy* gets down into her wombe.

For what life or *Phansy* has the Earth, which as they say gendred at first all *Animalls*, some still? and what similitude is there betwixt a *Bee* and an *Oxe*, or
a *Wasp*

a *Wasp* and an *Horse*, that those Insects should arise out of the putrified bodies of these Creatures? It is but some rude and generall congruity of vitall preparation that sets this *Arthens* on work rather than another. As mere *Choler* engages the Phanſy to dream of ſiering of Gunns, and fighting of Armies : *Sanguine* figures the imagination into the representation of faire Women, and beautifull Children : *Phlegme* transforms her into Water and Fiſhes; and the ſhadowy *Melancholy* intrangles her in colluſtation with old Hagges and Hobgoblins, and frights her with dead mens faces in the dark. But I have dwelt on this ſubject longer then I intended.

CHAP. X.

The Frame or Fabrick of the Bodies of Animals plainly argue that there is a God.

I Come now to the laſt conſideration of Animals, the outward *Shape* and *Fabrick* of their *Bodies*, which when I have ſhew'd you that they might have been otherwiſe, and yet are made according to the moſt exquisite pitch of Reaſon that the wit of Man can conceive of, it will naturally follow that they were really made by *Wiſdome* and *Providence*, and conſequently that *there is a God*. And I demand firſt in generall concerning all thoſe Creatures that have *Eyes* and *Eares*, whether they might not have had onely *one Eye* and *one Eare* a piece; and to make the ſuppoſition more tolerable, had the Eye on one ſide the head, and the Eare on the other, or the Eare on the Crown of the head, the Eye in the Forehead for they might have lived and ſubſiſted though they had been no better provided for then thus. But it is evident that their having *two Eyes* and *two Eares*, ſo placed as they are, is more ſafe, more ſightly, and more uſefull. Therefore that being made ſo conſtantly choice of, which our own Reaſon deemeth beſt,

we

we are to infer that that choice proceeded from Reason and Counsell.

Again I desire to know why there be no *three-footed Beasts*, (when I speak thus, I doe not meane *Monsters*, but a constant *Species* or kind of *Animalls*) for such a Creature as that would make a limping shift to live as well as they that have *four*. Or why have not some beasts more then *four*-feet, suppose *six*, &c the two middlemost shorter then the rest, hanging like the two legges of a Man a horse-back by the hork sides ? For it is no harder a thing for Nature to make such frames of Bodies then others that are more elegant and usefull. But the works of Nature being neither uselesse nor inept, she must either be wise herself, or be guided by some higher Principle of *Knowledge*: As that Man that does nothing foolishly all the dayes of his life, is either wise himself, or consults with them that are so.

And then again for the *armature* of Beasts, who taught them the use of their *weapons*? The *Lyon* will not kick with his Feet, but he will strike such a stroke with his *Tayle*, that he will breake the back of his Encounterer with it. The *Horse* will not use his *Tayle* unlesse against the busy flies, but kicks with his *Feet* with that force that he layes his *Enemy* on the ground. The *Bull* and *Ram* know the use of their *Hornes* as well as the *Horse* of his *Hoofes*. So the *Bee* and *Serpent* know their *Stings*, and the *Beare* the use of his *Paw*. Which things they know merely by naturall instinct, as the Male knowes the use of the Female. For they gather not this skill by observation and experience, but the frame of their nature carries them to it, as it is manifest in young *Lambes* that will *bare* before they have horns. Therefore it is some higher *Providence* that has made them of this nature they are. And this is evident also in *Birds* that will *flutter* with their wings, when there is but a little Down upon them, and they are as yet utterly unusefull for flying. And

And now I have fallen upon the mention of this kind of Creature, let me make my advantage of that generall structure observable in them. The forme of their *Heads* being *narrow* and *sharp*, that they may the better cut the Aire in their swift flight, and the spreading of their *Tayles* parallel to the *Horizon* for the better bearing up their Body; for they might have been perpendicular as the Tayles of Fishes in the water. Nor is it any thing that the *Owle* has so broad a face, for her flight was not to be so swift nor so frequent.

And as for *Fishes* and the bladder of wind found in their Bodies, who can say its convey'd thither by *chance*, but is contriv'd for their more easy swimming, as also the manner of their *finnes*, which consist of a number of gristly bones long and slender like pinnes and needles, and a kind of a skin betwixt, which is for the more exactnesse and makes them thin and flat like Oares. Which perfect artifice and accuracy might have been omitted and yet they have made a shift to move up and down in the water.

But I have fallen upon a subject that is infinite and inexhaustible, therefore that I be not too tedious I will confine my self to some few observations in ordinary *Beasts* and *Birds* (that which is most known and obvious being most of all to our purpose,) and then I shall come to the contemplation of *Man*.

And indeed what is more obvious and ordinary than a *Mole*, and yet what more palpable Argument of *Providence* then she? The members of her body are so exactly fitted to her nature and manner of life: For her dwelling being under ground where nothing is to be scene, Nature has so obscurely fitted her with *Eyes*, that Naturalists can scarce agree whether she have any sight at all or no. But for amends, what she is capable of for her defence and warning of danger, she has very eminently conferr'd upon her:

her: for she is exceeding quick of *hearing*. And then her *short Tayle* and *short Leggs*, but broad *Fore-feet* armed with *sharpe Claws*, we see by the event to what purpose they are, she so swiftly working her self under ground and making her way so fast in the Earth, as they that behold it cannot but admire it. Her *Leggs* therefore are *short* that she need dig no more then will serve the merethickness of her Body. And her *Fore-feet* are *broad*, that she may scoup away much Earth at a time. And little or no *Tayle* she has, because she courses it not on the ground like the *Rat* or *Mouſe* of whose kinred she is, but lives under the Earth and is fain to dig her self a dwelling there: And she making her way through so thick an Element, which will not yield easily as the Aire or the Water, it had been dangerous to have drawn so long a train behind her: for her *Enemy* might fall upon her Reare and fetch her out before she had compleated or had got full possession of her works.

Cardan is so much taken with this contemplation, that though I find him often staggering, yet here he does very fully and finnely profess that the contrivance of all things is from *Wisedome* and *Counsell*: his words are so generous and significant that I hold them worth the transcribing. *Palam est igitur, Naturam in cunctis sollicitam mirum in modum fuisse, nec obiter sed ex sententia omnia providisse, hominesque quibus hoc beneficium Deus largitus est, ut Causam rerum primam inveniant, participes esse illius prima Natura, neque alterius esse generis. Naturam qua hac constituit, ab illorum mente, qui causam eorum cur ita facta sint plene assequi possunt.* Thus forcibly has the due contemplation of Nature carried him beyond Nature and himself, and made him write like a Man rap'd into a divine Extasy.

But there are as manifest foot-steps of divine Providence

in other Creatures as in the *Mole*. As for Example, the *Hare*, whose temper and frame of body are plainly fitted on purpose for her Condition.

For why is she made so full of *Fear* and *Vigilancy* ever rearing up and listening whiles she is feeding? and why is she so exceeding *swift of foot*, and has her *Eyes* so *prominent*, and placed so that she can see better behind her then before her? but that her flight is her onely safety, and it was needful for her perpetually to eye her pursuing enemy, against whom she durst never stand at the Bay, having nothing but her long soft limber *Eyes* to defend her. Wherefore he that made the *Hare* made the *Dog* also, and guarded her with these Properties from her eager foe, that she might not be too easy a booty for him, and so never be able to save her self, or afford the Spectator any considerable Pastime. And that the *Hare* might not always get away from the *Grey-hound*, see how exquisitely his shape is fitted for the Course: For the narrowness and slenderesse of his parts are made for speed; and that seeming impertinent long *Appendix* of his body, his *Taile*, is made for more nimble turning.

There are other *Animalls* also whose particular Fabrick of Body does manifestly appeare the Effect of *Providence* and *Counsell*, though Naturallists cannot agree whether it be in the behalf of the *Beast* thus framed or of *Man*. And such is that Creature which though it be Exotick yet is ordinarily known by the name of a *Camell*: For why are those *bunches* on his backe, but that they may be instead of a *Pack-saddle* to receive the burden? And why has he four *knees* and all his *Legges* bending inwards like the fore-feet of other beasts, and a *Promuberance* under his *Breast* to lean on, but that being a tall Creature he might with ease *kneel* down and so might the more gainly be loaden?

But *Cardan* will by no meanes have this the designe of Nature,

Nature, but that this frame of the *Camell's* body is thus made for his own convenience: For he being a Creature that lives and seeks his food in waste and dry deserts, those *Bunches* he would have *Receptacles* of redundant *Moysture*, from whence the rest of his body is to be supply'd in a hard and tedious time of drought, and that his legges being very long, he ought to have *knees* behind and a *knot* beneath, to rest his weary limbes in the wilderness, by sitting or kneeling in that posture he does, for he could not so conveniently lie along as the Horse or Ass or other Creatures. But I should not determine this to either alone, but take in both Causes, and acknowledge therein a richer degree of *Providence*, that by this Frame and Artifice has grastified both the *Camell* and his *Master*.

C H A P. XI.

The particular Frames of the Bodies of Fowls or Birds palpable signes of Divine Providence.

WE passe on now to the consideration of *Fowls* or *Birds*: where omitting the more generall Properties of having two Ventricks, and picking up stones to conveigh them into their second Ventricle, the Gizzard, (which provision and instinct is a supply for the want of teeth), as also their having no Raps as *Beasts* have, their young ones being nourished so long in the Shell, that they are presently fit to be fed by the mouths of the old ones (which Observations plainly signify that Nature does nothing in vainly and foolishly, and that therefore there is a *Providence*) I shall content my self in taking notice only of some few kinds of this Creature that familiarly come into our sight, such as the *Cock*, the *Duck*, the *Swan* and the like. I demand therefore concerning the *Cock*, why he has *Spurres* at all, or having them how they come to be so fittingly placed. For he might have had none, or so misplaced that they

had been utterly uselesse, and so his courage and pleasure in fighting had been to no purpose. Nor are his *Combe* and his *Wattles* in vaine, for they are an *Ornament* becoming his Martiall Spirit, yea an *Armature* too, for the tugging of those often excules the more useful parts of his head from harm. Thus fittingly does Nature gratify all Creatures with accommodations suitable to their temper, and nothing is in vaine. Nor are we to cavill at the red pugger'd attire of the *Turkey* and the long *Excreescency* that hangs down over his Bill, when he swells with pride and anger; for it may be a Receptacle for his heated blood, that has such free recourse to his head; or he may please himself in it as the rude *Indians*, whose Jewells hang dangling at their Noses. And if the bird be pleasur'd we are not to be displeased, being alwaies mindfull that Creatures are made to enjoy themselves, as well as to serve us, and it is a grosse piece of Ignorance and Rusticity to think otherwise.

Now for *Swannes* and *Ducks* and such like *Birds* of the *Water*, it is obvyous to take notice how well they are fitted for that manner of life. For those that swim, their *Feet* are framed for it like a paire of Oares, their *Clawes* being connected with a pretty broad Membrane, and their *Necks* are long that they may dive deep enough into the water. As also the *Neck* of the *Herne* and such like Fowl who live of *Fishes* and are faine to frequent their Element, who walk on long stilts also like the people that dwell in the *Marshes*; but their *Clawes* have no such Membranes, for they had been but a hindrance to those kind of birds that onely wade in the water and do not swim. It is also observable how Nature has fitted other *Birds* of *Prey*, who spy their booty from aloft in the Aire, and see best at that distance, scarce see at all neere at hand. So they are both the Archer and shaft, taking aime afar off, and then shooting themselves directly upon the desired Mark, they seize upon the prey having hit it. The works of *Providence* are infinite,

infinite, I will close all with the description of that strange bird of *Paradise*, for the strangeness has made it notorious.

There is a *Bird* that falls down out of the Aire dead, and is found sometimes in the *Molucco* Islands, that has no Feet at all no more then an ordinary Fish. The bigness of her Body and Bill, as likewise the form of them, is much what as a Swallows; but the spreading out of her Wings and Tayle has no lesse compasse then an Eagles. She lives and breeds in the Aire, comes not near the Earth but for her buriall, for the largeness and lightness of her Wings and Tayle sustain her without lassitude. And the laying of her Egges and brooding of her young is upon the back of the Male which is made hollow, as also the breast of the Female for the more easy incubation. Whether she live merely of the dew of Heaven or of Flyes and such like Insects, I leave to others to dispute; but *Cardan* professes he saw the Bird no lesse then thrice, and describes it accordingly. Nor does *Scaliger* cavill with any thing but the bigness of the Wings and littleness of the Body, which he undertakes to correct from one of his own which was sent him by *Orvesanus* from *Java*. Now that such contrivances as these should be without divine *Providence*, is as improbable to me as that the *Copper Ring* with the Greek inscription upon it found about the Neck of an overgrown *Pike*, should be the effect of unknowing Nature, not the Artifice and Skill of Man.

CHAP. XII.

Unavoydable Arguments for divine Providence taken from the accurate Structure of Mans Body, from the Passions of his Mind, and fitnessse of the whole Man to be an Inhabiter of the Univerle.

BUT we needed not to have rambled so farre out into the works of Nature, to seek out Arguments

to prove a *God*, we being so plentifully furnish'd with that at home which we took the pains to seek for abroad. For there can be no more ample testimony of a *God & a Providence* then the *frame and structure* of our own *Bodies*. The admirable *Artifice* whereof *Galen*, though a mere *Naturallist*, was so taken with, that he could not but adjudge the honour of a hymne to the wise Creatour of it. The contrivance of the whole and every particular is so evident an argument of exquisite skill in the Maker, that if I should pursue all that suites to my purpose, it would amount to an entire Volume. I shall therefore only hint at some few things, leaving the rest to be supply'd by *Anatomists*. And I think there is no man that has any skill in that *Art*, but will confesse the more diligently and accurately the frame of our *Body* is examined; it is found the more exquisitely conformable to our own Reason, Judgement, and Desire. So that supposing the same matter that our bodies are made of, if it had been in our own power to have made our selves; we should have fram'd our selves no otherwise then we are. To instance in some particular. As in our *Eyes*, the *number*, the *situation*, the *fabrick* of them is such that we can excogitate nothing to be added thereto, or to be altered either for their *beauty*, *safety* or *usefulness*. But as for their *Beauty* I will leave it rather to the delicate wit and Pen of Poets and amorous persons, then venture upon so tender and nice a subject with my severer style. I will onely note how *safely* they are *guarded*, and *fittly framed* out for that *use* they are intended. The *Brow* and the *Nose* saves them from harder strokes; but such a curious part as the *Eye* being necessarily lyable to mischief from smaller matters, the *sweat* of the Forehead is fenced off by those two wreaths of haire which we call the *Eye-brows*; and the *Eye-lids* are fortify'd with little stiffe *bristles* as with *Palisadoes*, against the assault of *Flies* and *Gnats*, and such like bold *Animacula*. Besides the *upper-lid* presently claps down and

is as good a fence, as a *Portcullis* against the importunity of the Enemy : Which is done also every night, whether there be any present assault or no, as if Nature kept garrison in this *Acropolis* of Mans body the *Head*, & look'd that such lawes should be duly observ'd, as were most for his safety.

And now for the *Use* of the *Eye* which is *Sight*, it is evident that this Organ is so exquisitely framed for that purpose, that not the least curiosity can be added. For first the *Humour* and *Tunics* are purely *Transparent*, to let in light and colours unfoul'd and unsophisticated by any inward tincture. And then again the parts of the *Eye* are made *Convex*, that there might be a direction of many raies coming from one point of the Object unto one point answerable in the bottome of the *Eye*; to which purpose the *Crystalline Humour* is of great Moment, and without which the sight would be very obscure and weak. Thirdly the *Tunica Uvea* has a *Musculous power*, and can dilate & contract that round hole in it which is called the *Pupill* of the *Eye*, for the better moderating the transmission of light. Fourthly the inside of the *Uvea* is *black'd* like the wals of a Tennis-court, that the rayes falling upon the *Retina* may not, by being rebounded thence upon the *Uvea*, be returned from the *Uvea* upon the *Retina* again, for such a repercussion would make the sight more confused. Fifthly the *Tunica Arachnoides*, which invelops the *Crystalline Humour*, by vertue of its *Processus Ciliares* can thrust forward or draw back that precious usefull part of the *Eye*, as the nearnesse or distance of the Object shall require. Sixthly and lastly the *Tunica Retina* is *white*, for the better and more true reception of the *species* of things (as they ordinarily call them) as a white paper is fittest to receive those Images into a dark roome. If the wit of Man had been to contrive this Organ for himself, what could he have possibly excogitated more accurate? Therefore to think that meer Motion of the Matter, or any other blind Cause could have

hit so punctually (for Creatures might have subsisted without this accurate provision) is to be either mad or sottish.

And the *Eye* is already to *perfect*, that I believe the Reason of Man would have easily rested here, & admir'd at it's own contrivance: for he being able to move his whole head upward and downward and on every side, might have unawares thought himself sufficiently well provided for. But Nature has added *Muscles* also to the *Eyes*, that no Perfection might be wanting; For we have oft occasion to *move our Eyes*, our Head being unmoved, as in reading and viewing more particularly any Object set before us: and that this may be done with more ease and accuracy, she has furnish'd that Organ with no less than six severall *Muscles*. And indeed this framing of *Muscles* not only in the *Eye* but in the whole Body is admirable; For is it not a wonder that even all our flesh should be so handsomely contriv'd into distinct pieces, whose Rise and Injections should be with such advantage that they do serve to move some part of the Body or other; and that the parts of our Body are not moved only so conveniently as will serve us to walke and subsist by, but that they are able to move every way imaginable that will advantage us? For we can fling our *Leggs* and *Armes* upwards and downwards, backwards, forwards and round, as they that spin, or would spread a Molehill with their feet. To say nothing of *Respiration*, the constriction of the *Diaphragme* for the keeping down the *Guts* and so enlarging the *Thorax* that the *Lungs* may have play, and the assistance of the inward *Intercostal Muscles* in deep *Suspirations*, when we take more large gulps of Aire to coole our heart overcharged with Love or Sorrow. Nor of the curious fabrick of the *Larynx* so well fitted with muscles for the modulation of the *Voice*, tunable *Speech*, and delicious *Singing*. You may adde to these the notable contrivance of the *Heart*, it's two *Ventricles* and it's many *Valvula*, so fram'd and situated

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as is most fit for the reception and transmission of the blood, which comes about through the *Heart*, and is sent thence away warm to comfort & cherish the rest of the Body : For which purpose also the *Valvula* in the *Veines* are made.

But I will rather insist upon such things as are easy and intelligible even to Idiots, who if they can but tell the *Joynts* of their *Hands* or know the use of their *Teeth*, they may easily discover it was *Counsel*, not *Chance*, that created them. For why have we *three Joynts* in our *Leggs* and *Armes* as also in our *Fingers*, but that it was much better then having but *two* or *four* ? And why are our *fore-Teeth* sharp like cheesells to cut, but our *inward-Teeth* broad to grind, but that this is more exquisite then having them *all sharp* or *all broad*, or the *fore-Teeth* broad and the *other* sharp ? But we might have made a hard shift to have lived though in that worser condition. Again why are the *Teeth* so luckily placed, or rather why are there not *Teeth* in *other bones* as well as in the *jaw-bones* ? for they might have been as capable as these. But the reason is, Nothing is done foolishly nor in vaine, that is, there is a divine *Providence* that orders all things. Again to say nothing of the inward curiosity of the *Eare*, why is that outward frame of it, but that it is certainly known, that it is for the bettering of our Hearing ?

I might add to these that Nature has made the *hind-most parts* of our Body which wee sit upon most fleshy, as providing for our *Eate* and making us a natural Cushion, as well as for instruments of Motion for our *Thighes* and *Legges*. She has made the *hinder-part* of the *Head* more strong, as being otherwise unfenced against falls and other casualties. She has made the *Back-bone* of severall *Vertebrae*, as being more fit to bend, more tough & lesse in danger of breaking, then if they were all one intire bone without those gristly *Junctures*. She has strengthened our *Fingers* and *Toes* with *Nailes*, whereas she might have sent out that substance at the end of the first or second joynt, w^{ch} had not been so handsome nor usefull, nay rather somewhat troublesome and hurtfull.

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And lastly she has made all the *Bones* devoid of *sense*, because they were to bear the weight of themselves and of the whole Body. And therefore if they had had *sense*, our life had been painfull continually and dolorous.

And what she has done for *us*, she has done proportionably in the contrivance of all other *Creatures*; so that it is manifest that a divine *Providence* strikes through all things.

And therefore things being contrived with such exquisite *Curiosity* as if the most watchfull wisdom imaginable did attend them, to say they are thus framed without the assistance of some Principle that has *Wisdom* in it. & that they come to passe from *Chance* or some other blind unknowing Originall, is suddenly and humorously to assert a thing, because we will assert it, and under pretense of avoyding Superstition, to fall into that which is the onely thing that makes Superstition it self hatefull or ridiculous, that is, a wilfull and groundlesse adhering to conceits without any support of Reason.

And now I have considered the fittest of the parts of Mans Body for the good of the whole, let me but consider briefly the fittest of the *Passions* of his *Minde*, whether proper, or common to him with the rest of *Animalls*, as also the fitness of the whole *Man* as he is part of the *Universe*, and then I shall conclude.

And it is manifest that *Anger* does so actuate the Spirits and heightens the Courage of men and beasts that it makes them with more ease break through the difficulties they encounter. *Fear* also is for the avoyding of danger, and *Hope* is a pleasant premeditation of enjoyment, as when a Dog expects till his Master has done picking of the bone. But there is neither *Hope*, nor *Fear*, nor *Hate*, nor any peculiar Passion or Instinct in *Brutes* that is in vaine; why should we then think that Nature should miscarry more in *us* then in any other Creature, or should be so careful in the Fabrick of our *Body*, and yet so forgetfull or unlucky

lucky in the framing of the faculties of our *Soules*; that that *Fear* that is so peculiarly naturall to us, *viz.* the *fear* of a *Deity*, should be in vaine, and that pleasant *Hope* and Heavenly Joyes of the mind which man is naturally capable of, with the earnest direction of his Spirit towards God, should have no reall Object in the world? And so Religious affection which Nature has so plainly implanted in the Soul of Man should be to no use, but either to make him ridiculous or miserable: Whenas we find no *Passion* or *Affection* in *Brutes* either common or peculiar but what is for their good and welfare.

For it is not for nothing that the *Hare* is so fearfull of the *Dog*, & the *Sheep* of the *Wolfe*; & if there be either *Fear* or *Enmity* in some Creatures for which we cannot easily discern any reason in respect of themselves, yet we may well allow of it as reasonable in regard of us, and to be to good purpose. But I thinke it is manifest that *Sympathy* and *Antipathy*, *Love* and *Enmity*, *Aversion*, *Fear*, and the like, that they are notable whetters and quickners of the Spirit of life in all Animalls, and that their being obnoxious to dangers and encounters does more closely knit together the vitall Powers, and makes them more sensibly relish their present safety, and they are more pleased with an Escape then if they had never met with any Danger, Their greedy assaults also one upon another while there is *hope* of Victory highly gratifies them both. And if one be conquer'd and flaine, the Conquerour enjoys a fresh improvement of the pleasure of life, the Triumph over his Enemy. Which things seeme to me to be contriv'd even in the behalf of these Creatures themselves; that their vitall heat and moysture may not alwayes onely simmer in one sluggish tenour, but some times boyle up higher and seeth over, the fire of life being more then ordinarily kindled upon some emergent occasion.

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But it is without Controversy that these peculiar *Passions* of Animalls many of them are usefull to Men. (as that of the *Lizards* enmity against the *Serpent*) all of them highly gratify his contemplative faculty, some seem on purpose contriv'd to make his Worship merry; For what could Nature intend elie in that Antipathy betwixt the *Ape* and *Snayle*, that that Beast that seems so boldly to claime kintred of Man from the resemblance of his outward shape, should have so little Wit or Courage as to runne away from a *Snayl*, and very rudely and frightfully to look back, as being affraid she would follow him, as *Erasmus* more largely and pleasantly tells the whole story?

But that Nature should implant in Man such a strong Propension to *Religion*, which is the *Reverence of a Deity*, there being neither *God* nor *Angell*, nor *Spirit* in the world, is such a Slurrie committed by her as there can be in no wise excogitated any Excuse. For if there were a higher *Species* of things to laugh at us as wee doe at the *Ape*, it might seem more tolerable. But there can be no End neither ludicrous nor serious of this *Religious property* in Man, unlesse there be something of an higher Nature then himself in the world. Wherefore *Religion* being convenient to no other *Species* of things besides Man, it ought to be convenient at least for himself: But supposing there were no *God*, there can be nothing worse for Man then *Religion*.

For whether we look at the *Externall Effects* thereof, such as are bloody *Massacres*, the disturbance and subversion of *Common weales*, *Kingdomes* and *Empires*; most salvage *Tortures* of particular persons, the extirpating and dispossessing of whole *Nations*, as it hath hapned in *America*, where the remorselesse *Spaniards* in pretense of being educated in a better *Religion* then the *Americans*, vilified the poor *Natives* so much, that they made nothing of knocking them oth' head merely to feed their doggs with them, with many such unheard of cruelties. Or whether we consider

der the great affliction that that severe Governess of the life of Man brings upon those *Souls* she seizes on, by affrighting *horrors of Conscience*, by puzzeling and *befooling* them in the free use of their *Reason*, and putting a barre to more large searches into the pleasing *knowledge of Nature*, by anxious *cares* and disquieting *feares* concerning their *state in the life to come*, by *curbing* them in their naturall and kindly *injoyments* of the *life present*, and making *bitter* all the *pleasures* and contentments of it, by some *checks of Conscience* and suspicions that they do something now that they may rue eternally hereafter; Besides those ineffable *Agonies* of mind that they undergo that are more generously *Religious*, and contend after the participation of the divine Nature, they being willing, though with unspeakable paine, to be torn from themselves to become one with that Universall Spirit that ought to have the guidance of all things, and by an unsatiable desire after that just and decorous temper of mind (whereby all Arrogancy should utterly cease in us, and that which is due to God, that is, all that we have or can do, should be lively and sensibly attributed to him, and we fully and heartily acknowledge ourselves to be nothing; that is, be as little elated, or no more relish the glory and praise of Men, then if we had done nothing or were not at all in being) doe plunge themselves into such *damps* and *deadnesse of Spirit*, that to be buried quick were lesse torture by farre, then such darke *privations* of all the *joyes of life*, then such sad and heart-sinking *Mortifications*: I say, whether we consider these *inward pangs* of the Soul, or the *externall outrages* caused by *Religion* (and Religious pretense will animate men to the committing such violences, as bare Reason and the single passions of the Mind unback'd with the fury of Superstition will never venture upon) it is manifest that if there were no *God*, no *Spirit*, no *Life to come*, it were farre better that there were no such *Religious* pro.

propensions in Man-kind, as we see universally there is.

For the feare of the Civill Magistrate, the convenience of mutuall ayde and support; and the naturall scourge and plague of diseases would contain men in such bounds of Justice, Humanity and Temperance, as would make them more clearly and undisturbedly happy, then they are now capable of being, from any advantage Religion does to either Publique State or private person, supposing there were *no God*.

Wherefore this *Religious affection* which Nature has implanted, and as strongly rooted in Man as the feare of death or the love of women, would be the most enormous slip or bungle she could commit, so that she would so shamefully faile in the last Act, in this contrivance of the nature of Man, that instead of a *Paradise* she would deserve to be hissed off the Stage.

But she having done all things else so wisely, let us rather suspect our own ignorance then reproach her, and expect that which is allowed in well approved Comedies, *Quid amplexantur*, for nothing can untie this knot but a *Deity*. And then we acknowledging Man to dwell as it were in the borders of the spirituall and materiall world (for he is *utrinque mundi nexus*, as *Scaliger* truly calls him) we shall not wonder that there is such tugging and pulling this way and that way, upward and downward, and such broken disorder of things; those that dwell in the confines of two kingdomes, being most subject to disquiet and confusion. And hitherto of the *Passions* of the mind of Man, as well those that tye him down to the Body, as those that lift him up towards God. Now briefly of the whole Man as he is *part of the Universe*.

It is true if we had not been here in the world, we could not then have missed our selves; but now we find our selves in being and able to examine the reasonableness of things, we cannot but conclude that our Creation was an Act of very

very exquisite *Reason & Counsel*. For there being formerly notable Objects in the world, to entertaine such faculties as Reason and inquisitive *Admiration* there ought to be such a member of this visible Creation as *Man*, that those things might not be in vaine: And if *Man* were out of the world, who were then left to view the face of *Heaven*, to wonder at the transcurſion of *Comets*, to calculate Tables for the *Motions* of the *Planets* and *Fix'd Starres*, and to take their *Heights* and *Distances* with Mathematicall Instruments, to invent convenient *Cycles* for the computation of time, and conſider the ſeverall formes of *Yeares*, to take notice of the *Directions*, *Stations* and *Repedations* of thoſe Erratick lights, and from thence moſt convincingly to informe himſelf of that pleaſant and true Paradox of the *Annuall Motion* of the *Earth*, to view the aſperities of the *Moon* through a *Dioptrick-glaſſe*, and venture at the Proportion of her *Hills* by their ſhadowes, to behold the beauty of the *Rain-bow*, the *Halo*, *Parelii* and other *Meteors*, to ſearch out the cauſes of the *Flux* and *Reflux* of the *Sea*, and the hidden vertue of the *Magnet*, to inquire into the uſefulneſſe of *Plants*, and to obſerve the variety of the wiſdome of the firſt *Cauſe* in framing their bodies, and giving ſundry obſervable inſtincts to *Fiſhes*, *Birds* and *Beaſts*? And laſtly as there are particular Priests amongſt Men, ſo the whole *Species* of *Man-kind* being indued with *Reason* and a power of finding out God, there is yet one ſingular end more diſcoverable of his Creation, *viz.* that he may be a *Priest* in this magnificent *Temple* of the *Univerſe*, and ſend up prayers and praiſes to the great Creator of all things in behalf of the reſt of the Creatures. Thus we ſee all filled up and fitted without any defect or uſeleſſe ſuperfluity.

Wherefore the whole Creation in generall and every part thereof being ſo ordered as if the moſt exquisite Reason and Knowledge had contrived them, it is as naturall

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to conclude that all this is the work of a *wise* God, as at the first sight to acknowledge that those inscribed *Urnes* and *Coyne*s digg'd out of the Earth were not the Products of unknowing Nature, but the Artifice of Man.



LIB.

C H A P. I.

That, good men not alwayes faring best in this world, the great examples of Divine Vengeance upon wicked and blasphemous Persons are not so convincing to the obstinate Atheist. The irreligious Jeares and Sacrileges of Dionysius of Syracuse. That there have been true Miracles in the world as well as false, and what are the best and safest wayes to distinguish them that we may not be impos'd upon by History.



Thertoe I have insisted upon such Arguments for the proving of the *Existence of God*, as were taken from the ordinary and known *Phænomena of Nature*; For such is the History of *Plants, Animals and Man*. I shall come now to such effects discovered in the World as are not deemed *naturall*, but *extraordinary and miraculous*. I do not mean unexpected discoveries of Murders, a conspicuous Vengeance upon proud and blasphemous Persons, such as *Nisanor, Antiochus, Herod* and the like, of which all Histories, as well Sacred as Profane are very full, and all which tend to the impressing of this divine Precept, in the Poet, upon the minds of Men,

Discite Justitiam moniti & non temnere Divos.

For though these Examples cannot but move indifferent men to an acknowledgment of divine *Providence*, and a *superiour Power* above and different from the *Matter*; yet I having now to do with the obstinate and refractory *Atheist*, who, because himself a known contemner of the *Deity* he finds to be safe and well at ease, will shuffle all these things off, by asking such a Question as he did, to whom the Priest of *Neptune* shewed the many *Denaria* hung

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up in his Temple by his *Votaries* saved from ship-wrack, & therefore vaunted much of the Power of that God of the Sea; But *what is become of all those*, saith he, *that notwithstanding their vows have been lost*? So I say, the *Atheist* to evade the force of this Argument will whisper within himself; *But how many proud blasphemous Atheisticall men like my self have escaped, and those that have been accounted good have dyed untimely deaths*?

Such as *Aesop* and *Socrates*, the *Prophets*, *Apostles* and *Martyrs*, with sundry other wise and good men in all Ages and Places, who yet being not so well aware of the ill condition and restinesse of this wicked World, of which they have truly profess'd themselves no Citizens, but Strangers, have suffered the greatest mischiefs that can happen to humane Nature, by their innocent meaning and intermeddling in *Aliena Republica*; It having usually been more safe, craftily and cautiously to undermine the honour of God, then plainly and honestly to seek the good and wellfare of Men.

Nay outrageous affronts done on purpose to Religion, will the *Atheist* further reply, have not onely past applauded by the World, but unpunish'd by divine Justice: As is notorious in that Sacrilegious Wit, *Dionysius* of *Syracuse*, who spoiling *Jupiter Olympius* of his costly Robe very stiff and ponderous with Gold, added this Apologetical jear to his Sacrilege, that this golden Vestment was too heavy for the Summer, and too cold for the Winter, but one of wooll would fit both Seasons.

So at *Epidaurus* he commanded the golden Beard of *Esculapius* to be cut off and carried away, alledging that it was very unfit that the Son should wear a Beard when as his Father *Apollo* wore none.

That also was not inferiour to any of his Sacrilegious jests, when taking away the golden Cups and Crowns held forth by the hands of the Images of the Gods, he excused

cused himself, saying, that he received but what they of their own accord gave him; adding that it were a gross piece of foolishness, when as we pray to the Gods for all good things, not to take them when they so freely offer them with their own hands.

These and other such like irreligious Pranks did this *Dionysius* play, who notwithstanding fared no worse then the most demure and innocent, dying no other death then what usually other Mortalls do: as if in those Ages there had been as great a lack of *Wit*, as there was here in England once of *Latin*, and that he escaped a more severe Sentence by the benefit, of his Clergy. But others think that he was pay'd home and punish'd in his Son that succeeded him. But that, will the *Atheist* reply, is but to whip the absent, as *Aristotle* wittily said to him that told him that such an one did unmercifully traduce him behind his back.

Wherefore I hold it more convenient to omit such Arguments as may intangle us in such endles Altercations, & to bring only those that cannot be resolved into any *Naturall causes*, or be phansyed to come by *Chance*, but are so *Miraculous*, that they do imply the presence of some free subtille understanding essence distinct from the brute Matter, and ordinary power of Nature.

And these *Miraculous* effects, as there is nothing more cogent if they could be believed; so there is nothing more hard to the *Atheist* to believe then they are. For *Religionists* having for pious purposes, as they pretend, forged so many false miracles to gull and spoile the credulous people, they have thereby with the *Atheist* taken away all belief of those which are true. And the childish & superstitious fear of *Spirits* in *Melancholick* persons, who create strange Monsters to themselves & terrible Apparitions in the darke, hath also helped them with a further evasion, to impute all *Spectres* and strange Apparitions to mere

Melancholy and disturbed *Phanſy*. But that there ſhould be ſo univerſall a fame, and feare of that, which never was, nor is, nor can be ever in the world, is to me the greateſt *Miracle* of all.

For if there had not been at ſome time or other *true Miracles* (as indeed there ought to be, if the faculties of Man, who ſo eaſily liſtens to and allowes of ſuch things, be not in vain) it is very improbable that Priests and cunning Deluders of the people would have ever been able ſo eaſily to impoſe upon them by their *false*. As the *Alchymiſt* would never go about to ſophisticate *Metalls*, & then put them off for *true Gold* and *Silver*, but that it is acknowledged that there is ſuch a thing as *true Gold* and *Silver* in the world. In like manner therefore as there is an indeavour of deluding the people with *false Miracles*, ſo it is a ſigne there have been and may be thoſe that are *true*.

But you'l ſay there is a *Touch-ſtone* whereby we may diſcerne the truth of *Metalls*, but that there is nothing whereby we may diſcover the truth of *Miracles* recorded every where in *Hiſtory*. But I anſwer there is; and it is this.

Fiſt if what is recorded was avouched by ſuch perſons who had *no end* nor *intereſt* in avouching ſuch things.

Secondly if there were many *Eye-witneſſes* of the ſame Matter.

Thirdly and laſtly if theſe things which are ſo ſtrange and miraculous leave any ſenſible *effect* behind them.

Though I will not acknowledge that all thoſe ſtories are *false* that want theſe conditions, yet I dare affirme that it is mere humour and fullenneſſe in a man to reject the *truth* of thoſe that have them; For it is to believe nothing but what he ſeeth himſelf: From whence it will follow that he is to read nothing of *Hiſtory*, for there is neither pleaſure nor any uſefulneſſe of it, if it deſerve no belief.

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CHAP. II.

The Moving of a Sieve by a Charme. Coskinomancy. A Magicall cure of an Horse. The Charming of Serpents. A strange Example of one Death-strucken as he walked the Streets. A story of a suddain winde that had like to have thrown down the Gallows at the hanging of two Witches.

ANd now that I have premised thus much I will briefly recite some few of those many *miraculous* passages we meet with in Writers, beginning first with the *bare* and *simple effects* of *Spirits*, as I will aforehand adventure to pronounce them, and then afterwards we shall come to the *Apparitions* of *Spirits* themselves.

And of those *bare effects* we will not care to name what may seem slightest first, *Bodin* relates how himself and severall others at *Paris* saw a young man with a *Charme* in French, move a *Sieve* up and down. And that ordinary way of Divination which they call *Coskinomancy* or finding who stole or spoiled this or that thing, by the *Sieve* and *Sheares*, *Pictorius Vigillanus* professeth he made use of thrice, and it was with successe.

A friend of mine told me this story concerning Charms, that himself had an *Horse*, which if he had stood sound had been of a good value. His servants carried him to severall Farriers but none of them had the skill to cure him. At last unknown to their Master, they led him to a Farrier, that had, it should seem, some tricks more then ordinarie, and dealt in Charms, or Spells, and such like Ceremonies: in vertue of these he made the Horse sound.

The Owner of him after he had observ'd how well his Horse was, asked his servants, how they got him cured, Whence understanding the whole matter, and observing also that there was an *S. branded* on his buttock, which he conceited

ceited flood for *Satan*, chid his servants very roughly, as having done that which was unwarrantable and impious. Upon this profession of his dislike of the fact, the Horse forthwith fell as ill as ever he was, in so much that for his unserviceableness he was faine to be turned up loose in the pasture. But a kinsman of the Owners coming to his house & after chanceing to see the Horse in the Grounds took the advantage of a low price for so fair a gelding, & bought him. The Horse had no sooner changed his Master but presently changed his plight of body also & became as sound as ever.

Charming also of Serpents is above the power of Nature. And *Wierus* tells us this story of a Charmer at *Saltzburg*; that when in the sight of the people he had charmed all the *Serpents* into a ditch and killed them, at last there came one huge one far bigger then the rest, that leapt upon him, and winded about his waist like a girdle, and pulled him into the ditch, and so killed the Charmer himself in the conclusion.

That also I will adventure to refer to the effects of Spirits which I heard lately from one *Mrs Dark* of *Westminster* concerning her own *Husband*; who being in the flower of his Age, well in health and very cheartfull, going out of his house in the morning with an intent to return to dinner, was, as he walked the streets, sensibly struck upon the thigh by an invisible hand, for he could see no man near him to strike him. He returned home indeed about dinner-time, but could eat nothing, onely he complain'd of the sad Accident that befell him, and grew forthwith so mortally sick, that he dyed within three dayes. After he was dead there was found upon the place where he was struck, the perfect figure of a man's hand, the four fingers palme and thumb black and sunk into the flesh, as if one should clap his hand upon a lump of dow.

And hitherto there is nothing related which will not abide the exactest triall and be cleared from all suspicion of

of either *Fraud* or *Melancholy*. But I shall propound things more strange, and yet as free from that suspicion as the former.

And to say nothing of *Winds sold* to Merchants by *Laplanders*, and the danger of losing the *Third knot* (which was very frequent as *Olaus* affirms before those parts of the world were converted to *Christianity*) I shall content my self for the present with a true story w^{ch} I heard from an eye-witnesse concerning these preternatural Winds. At *Cambridge* in the raigne of Queen *Elizabeth* there was two *Witches* to be executed, the *Mother* and *Daughter*. The *Mother* when she was called upon to repent and forsake the *Diuel*, she said, there was no reason for that, for he had been faithfull to her these threescore yeares, and she would be so to him so long as she lived; and thus she died in this obstinacy. But she hanging thus upon the Gallowes, her *Daughter* being of a contrary mind renounced the *Diuel*, was very earnest in prayer and penitence; which by the effect, the people conceived the *Diuel* to take very heinously. For there came such a sudden blast of Wind (when as all was calme before) that it drave the *Mothers* body against the ladder so violently, that it had like to have overturned it, and shook the Gallows with such force, that they were faine to hold the posts for fear of all being flung down to the ground.

CHAP. III.

That Winds and Tempests are raised upon mere Ceremonies or forms of words, prov'd by sundry Examples. Margaret Warne discharg'd upon an Oake at a Thunder-Clap. Amantius and Rotarius cast headlong out of a Cloud upon a house top. The Witch of Constance seen by the Shepheards to ride through the Aire.

VV Ierus that industrious Advocate of *Witches* recites severall *Ceremonies* that they use for the raising

raising of *Tempests*, and doth acknowledge that *Tempests* do follow the performance of those *Ceremonies*, but that they had come to passe neverthelesse without them : which the *Divell* foreseeing, excites the deluded Women to use those *Magick Rites*, that they may be the better perswaded of his power. But whether there be any causall connexion betwixt those *Ceremonies* and the ensuing *Tempests* I will not curiously decide. But that the connexion of them is *supernaturall* is plain at first sight. For what is casting of *Flint-Stones* behind their backs towards the West, or flinging a little *Sand* in the Aire, or striking a River with a broom, and so sprinkling the Wet of it toward Heaven, the stirring of *Urine* or *Water* with their finger in a Hole in the ground, or boyling of *Hogs Bristles* in a Pot? What are these fooleries available of themselves to gather *Clouds* and cover the Aire with *Darknesse*, and then to make the ground smoke with peales of *Haile* and *Raine*, and to make the Aire terrible with frequent *Lightnings* and *Thunder*? Certainly nothing at all. Therefore the ensuing of these *Tempests* after such like *Ceremonies* must be either from the prevision of the *Divell* (as *Wierus* would have it) who set the *Witches* on work, or else from the power of the *Divell* which he hath in his Kingdome of the Aire. And it seems strange to me that *Wierus* should doubt this power, when he gives him a greater; For what is the transporting of vapours or driving them together, to the carrying of Men and Cattel in the Aire, (of which he is a confident Asserter) unlesse it require larger *Divells* or greater numbers? And that there are sufficient numbers of such *Spirits* will seem to any body as credible, as that there are any at all. But now for the truth of this, that certain *Words* or *Ceremonies* do seem at least to cause an alteration in the Aire and to raise *Tempests*; *Remigius* writes that he had it witnessed to him by the free confession of neer two hundred men that he examined: Where he adds a story or two in which there being
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neither *Fraud*, nor *Melancholy* to be suspected, I think them worth the mentioning. The one is of a *Witch*, who to satisfy the curiosity of them that had power to punish her, was let free that she might give a proof of that power she professed she had to raise *Tempests*. She therefore being let go, presently betakes her self to a place thick set with Trees, scrapes a *Hole* with her hands, fills it with *Urine*, and stirs it about so long, that she caused at last a thick dark *Cloud* charged with *Thunder* and *Lightning* to the terrour and affrightment of the beholders. But she bade them be of good courage, for she would command the *Cloud* to discharge upon what place they would appoint her, which she made good in the sight of the Spectatours.

The other Story is of a young *Girl*, who to pleasure her Father complaining of a drought, by the guidance and help of that ill Master her Mother had devoted and consecrated her unto, rais'd a *Cloud*, and water'd her Father's ground only, all the rest continuing dry as before.

Let us add to these the Story of *Cuinus* and *Margaret Warine*. While this *Cuinus* was busy at his Hay-making, there arose suddenly great *Thunder* and *Lightning*, which made him runne homeward, and forsake his work, for he saw sixe *Oakes* hard by him overturned from the very *Roots*, and a seventh also shatter'd and torn a pieces: he was fain to lose his hat and leave his fork or rake for haft; which was not so fast but another crack overtakes him and rattles about his Eares; upon which Thunder-clap, he presently espied this *Margaret Warine* a reputed *Witch* upon the top of an *Oake*, whom he began to chide. She desired his secrecy, and she would promise that never any injury or harm should come to him from her at any time.

This *Cuinus* deposed upon Oath before the Magistrate, and *Margaret Warine* acknowledged the truth of it, without any force done unto her, severall times before her death, and

and at her death. [See *Remigius Drimonolatr.* lib. 1. cap. 29.] *Remigius* conceives she was discharged upon the top of the Oake at that last *Thunder-clap*, and there hung amongst the boughs ; which he is induced to believe from two Stories he tells afterwards. The one is of a *Tempest of Thunder and Lightning* that the Herdmen tending their Cattell on the brow of the Hill *Alman* in the field of *Guicuria* were frighted with, who running into the Woods for shelter suddenly saw two countrey men on the top of the Trees, which were next them, so durtie, and in such a pickle, and so out of breath, as if they had been dragg'd up and down through thornes and miry places ; but when they had well eyed them, they were gone in a moment out of their sight they knew not how nor whither. These Herdmen talked of the businesse, but the certainty of it came out not long after. For the free confessions of those two men they then saw, being so exactly agreeing with what the Herdmen had related, made the whole matter cleare and undoubted.

The other Story is of the same Persons, known afterward by their names, *viz.* *Amantius* and his partner *Rorarius*, who having coursed it aloft again in the Aire, and being cast headlong out of a cloud upon an house, the latter of them being but a Novice and unexperienced in those supernaturall exploits, was much astonish'd and affraid at the strangenesse of the matter, but *Amantius* being used to those feats from his youth, his Parents having devoted him from his childhood to the *Diavell*, made but a sport of it, and laughing at his friend called him Foole for his feare, and bid him be of good courage; for their Master, in whole power they were, would safely carry them through greater dangers than those. And no sooner had he sayd these words, but a *Whirlwinds* took them, and set them both safe upon the ground: but the house they were carryed from, so shook, as if it would have been overturn'd from the very foun-

foundations. This, both those men examin'd apart, confessed in the same words, not varying their Story at all; whose confessions exactly agreed in all circumstances with what was observed by the country people concerning the time and the manner of the *Tempest* and shaking of the House.

I will onely add one Story more of this nature; and that is of a *Witch* of *Constance*, who being vext that all her neighbours in the Village where she lived were invited to the wedding, and so were drinking and dancing and making merry, & she solitary and neglected; got the *Divell* to transport her through the Aire, in the middest of day, to a Hill hard by the Village: where she *digging a hole* and *putting Urine into it*, rais'd a great *Tempest* of *Hail*, and directed it so, that it fell onely upon the Village, and pelted them that were dancing with that violence, that they were forc'd to leave off their sport. When she had done her exploite she returned to the Village, and being spied was suspected to have rais'd the *Tempest*, which the Shepherds in the field that saw her riding in the Aire knew well before, who bringing in their witness against her, she confess'd the fact. I might be infinite in such narrations, but I will moderate my self.

CHAP. IV.

Supernaturall Effects observ'd in them that are Bewitch'd and Possess'd. The famous Story of Magdalena Crucia.

WE will now passe to those *supernaturall effects* which are observed in them that are bewitch'd or possess'd. And such are; *Foretelling things to come*, *Telling what such and such persons speak or do* as exactly as if they were by them, when the party possess'd is at one end of the town and sitting in a house within doores, and those

those parties that act and conferre together are without at the other end of the town; to be able to see some and not others; to play at Cards with one certain person and not to discern any body else at the table besides him; to act and talk and goe up and down and tell what will become of things, and what happens in those fits of possession, and then so soon as the possessed or bewitched party is out of them, to remember nothing at all, but to enquire concerning the welfare of those whose faces they seemed to look upon but just before, when they were in their fits. All which can be no symptomes nor signes of any thing else but of the Devil got into the body of a man, and holding all the operations of his Soul, and then acting and speaking and sporting as he pleases, in the miserable Tement he hath crouded himself into, making use of the Organs of the body at his own pleasure for the performing of such pranks and feats as are farre above the capacity, strength or agility of the party thus bewitched or possessed.

All these things are fully made good by long and tedious observations recorded in the discovery of the Witches of Warbois in Huntingtongshire Anno 1594. The memory whereof is still kept fresh by an Anniversary Sermon preacht at Huntingtong by some of the Fellows of Queecs Colledge in Cambridge.

There is also lately come forth a Narration how one M^r. Muschamp's children were handled in Cumberland, which is very like this of M^r. Throckmorton's children of Warbois.

That which is generally observed in them both is this, that in their fits they are as if they had no Soule at all in their Bodyes, and that whatsoever operations of sense, reason or motion there seemes to be in them, it is not any thing at all to them, but is wholly that stranger's, that hath got into them. For so soone as their fits are over, they are as if they had been in so profound a sleep, that they did not so much as dreame, and so remember nothing at all of what they

they either said, or did, or where they had been; as is manifest by an infinite number of examples in the forenamed relations. Of the truth of which passages here at home we being very well ascertain'd, we may with the more confidence venture upon what is recorded concerning others abroad. As for example; The possession of the *Religious Virgins* in the Monastery of *Werts*, others in *Hessimont*, others also not farre from *Xantes*, and in other places, where there were Eye-witnesses enough to take notice, how strangely they were handled, being flung up from the ground higher then a mans head, and falling down again without harme, swarming upon trees as nimbly as Cats, and hanging upon the boughes, having their flesh torne off from their bodies without any visible hand or instrument, and many other mad pranks which is not so fit to name, but they that have a mind may read at large in *Wierus*.

I would passe now to other effects of *Witchcraft*, as the conveying of *knives*, *balls of haire*, and *nails* into the bodies of them that are bewitched; but that the mention of these *Nunnes* puts me in mind of that famous story in *Wierus* of *Magdalena Crucia*, first a *Nunne*, and then an *Abbatesse* of a Nunnery in *Corduba* in *Spain*. Those things which were miraculous in her were these; that she could tell almost at any distance how the affairs of the world went, what consultations or transactions there were in all the nations of Christendome, from whence she got to her self the reputation of a very *Holy woman* and a great *Propheteffe*. But other things came to passe by her or for her sake, no lesse strange and miraculous; as that at the celebrating of the holy *Eucharist*, the Priest should allwayes want one of his round wafers, which was secretly conveyed to *Magdalen*, by the administration of Angells, as was supposed, and shee receiving of it into her mouth ate it, in the view of the people, to their great astonishment and high reverence of the *Saint*. At the elevation of

of the Host *Magdalen* being near at hand, but yet a wall betwixt, that the wall was conceived to open and to exhibite *Magdalen* to the view of them in the chappell, and that thus she partaked of the consecrated bread. When this *Abbateſſe* came into the chappell her ſelf upon ſome ſpeciall day, that ſhe would ſet off the ſolemnity of the day by ſome notable and conſpicuous miracle: For ſhe would ſometimes be liſted up above the ground three or four cubits high; other ſometimes bearing the Image of Chriſt in her armes, weeping ſavourly, ſhe would make her haire to increaſe to that length and largeneſſe that it would come to her heels, and cover her all over and the Image of Chriſt in her armes, which anon notwithstanding would ſhrink up again to its uſuall ſize; with many ſuch ſpecious though unprofitable miracles.

But you'll ſay that the narration of theſe things is not true, but they are feigned for the advantage of the *Roman Religion*, and ſo it was profitable for the Church to forge them and record them to poſterity. A man that is unwilling to admit of any thing *ſupernaturall* would pleaſe himſelf with this generall ſhuffle and put-off. But when we come to the *Cataſtrophe* of the ſtory he will find it quite otherwiſe; for this *Saint* at laſt began to be ſuſpected for a *Sorcererſſe* as it is thought, and ſhe being conſcious, did of her own accord, to ſave her ſelf, make confeſſion of her wickedneſſe to the Viſiters of the Order, as they are called, viz. That for thirty yeares ſhee had been married to the *Divel* in the ſhape of an *Arbipian*; that another *Divel* ſervant to this, when his Maſter was at dalliance with her in her cell, ſupplied her place amongſt the *Nuns* at their publick Devotions; that by vertue of this contract ſhe made with this *Spirit*, ſhe had done all thoſe miracles ſhe did. Upon this confeſſion ſhe was committed, and while ſhe was in durance, yet ſhe appear'd in her devout poſtures praying in the chappell as before at their ſet hours

of

of prayer ; which being told to the *Vifiters* by the *Nunnes*, there was a ſtrict watch over her that ſhe ſhould not ſtirre out. Nevertheſſe ſhee appeared in the chappell as before, though ſhe were really in the priſon.

Now what credit or advantage there can be to the *Roman Religion* by this ſtory, let any man judge. Wherefore it is no ſigment of the *Prieſts* or *Religious* perſons, nor *Melancholy*, nor any ſuch matter (for how could ſo many ſpectatours at once be deluded by *Melancholy* ?) but it ought to be deemed a real *Truth* : And this *Magdalena Crucia* appearing in two ſeverall places at once, it is manifeſt that there is ſuch a thing as *Apparitions of Spirits*. But I muſt abſtaine as yet from touching that argument, I having not diſpatch'd what I propounded concerning the vomiting up of *Nailes*, the conveying of *Knives* and *pieces of Wood* into the *Bodies of Men*, and the like. Which things are ſo palpable and incapable of deluſion, that I think it worth the while to inſiſt a little upon them.

C H A P. V.

Examples of Bewitch'd Perſons that have had Balls of Haire, Nayles, Knives, Wood ſtuck with Pinns, pieces of Cloth, and ſuch like trash convey'd into their Bodies, with examples alſo of other Supernatural Effects.

I Will begin with that memorable true Story that *Langius* tells of one *Ulricus Neuſeſſer* who being grievouſly tormented with a pain in his ſide, ſuddenly felt under his ſkin, which yet was whole, an iron *Naile* as he thought. And ſo it prov'd when the *Chirurgion* had cut it out : But nevertheſſe his great torments continued, which enrag'd him ſo, that he cut his own Throat. The third day when he was carried out to be buried, *Encharius Roſenbader*, and *Joannes ab Ettenſter*, a great company of people ſtanding

standing about them, dissected the Corps, and ripping up the Ventricle, found a round piece of wood of a good length, four *knives*, some even and sharp, others indented like a Saw, with other two rough pieces of Iron a span long. There was also a ball of Haire. This happened at *Fuger stall*, 1539.

VVierus tells also a story of one that was possessed, of which himself was an Eye-witnesse, that vomited up pieces of cloth with pins stuck in them, *nails*, *needles* and such like stuffe: which he contends doth not come from the stomack, but by a prestigious flight of the Devil is only ingested into the mouth.

Antonius Benvenius also witnesses of his own knowledge, that a woman his Patient, after a great deal of torture, and disquiet, and staring distraction, and extraordinary swelling of her belly, at last fell a vomiting of long crooked *Nails*, *Pins*, and a clue of Haire and *Waxe*, and so great a Crust of Bread as no man's swallow could ever get down. Then she fell a prophesying and raging in such sort as those that are bewitched or possessed, so that the Physician was forced to leave her to the cure of the Church.

Meinerus Clatsins his Servant, when he was bewitch'd, his throat was so swelled that his face became blew again with it, and therefore his Mistresse, *Judith* a devout Matron, fearing he would be choked, betook her self to her prayers with the rest of her Family. *William* in the mean time (for so was his name) begins to discharge at the mouth, and sends out of his throat the forepart of the *Shepherds Breeches*, whole *Flints* and their fragments, clues of *Yarne*, besides long *Locks* of Womens Haire, *Needles*, a piece of the lining of a *Boies Coat*, a *Peacocks feather* which he had pulled out of the taile of it eight dayes before, with other more slight stuffe.

Cardan tells a story also of a good simple country fellow

low and a friend of his, that had been a long time troubled with vomiting up *Glasse*, *Iron*, *Nails* and *Haire*, and that at that time he told *Cardan* of it, he was not so perfectly restored but that something yet crash'd in his belly as if there were a *Bag of Glasse* in it.

I might add seasonably hereunto what is so credibly reported of Mrs. *Muschamp's* Child, that it was seen to vomit up pieces of *Wood* with *Pinns* stuck in it.

But I will conclude all with that Story of about thirty Children that were so strangely handled at *Amsterdam* 1566. of the truth whereof *VViers* professeth himself very well assured. They were tortured very much, and cast violently upon the ground, but when they arose out of their fit knew nothing but thought they had been onely asleep. For the remedying of this mischief they got the help of *Physicians*, *VVizards* and *Exorcists*, but without successe. Onely while the *Exorcists* were reading, the Children vomited up *Needles*, *Thimbles*, shreds of *Cloth*, pieces of *Pots*, *Glasse*, *Haire*, and other things of the like nature.

Now the advantage I would make of these stories is this, that these effects extraordinary and supernaturall being so palpable and permanent, they are not at all lyable to such Subterfuges as *Atheists* usually betake themselves to, as of *Melancholy*, & disturbance of *Phansy* in those that profess they see such strange things, or any *Fraud* or *Imposture* in those that act.

All that can with any shew of reason be alledged is this, That such partyes in their *fits* of distraction may deuoure such things as they vomit up, or at least put them into their mouthes. But they that are by might easily see that, distracted people doing things carelesly and openly. And these things happen to those that are thus handled against their wills; and as they are not discovered to doe any such things, of themselves, so neither do they confess afterwards that they did it, when they are come to their right senses;

senses; and ordinarily it is found out that some Woman or other by *Sorcery* or *Witchcraft* was the Author of it.

Besides it is evident that there can be no mistake at all in some of these passages; For how can an iron *Nail* get betwixt the skin and the flesh, the skin not at all ripped or touch'd? Or how is it possible for any body to swallow down *Knives* and *pieces* of *Iron* a span long? which besides that story of *Ulricus Neuseffer*, is made good in another of a young Wench, who, when she had made cleane a paire of shoes with a *Knife*, which she put in her bosome, she after seeking for it, it could not be found any where, till at length it began to discover it self in a swelling on her left side, and at last was pulled out thence by the Chirurgeon. You may read the whole story in *VVerns*, lib. 4. It was done at *Lavenstee* in the Dukedome of *Brunswick*, 1562. An old Women had come to the house in the morning, and a strange black *Dog* was found under the table.

There are also other miraculous and supernaturall effects, as in that maid of *Saxenies* speaking of Greek; and in another in *Italy* telling what was the best verse in all *Virgill*.

In another whom *Calius Rhodiginus* profess'd he saw that spoke from betwixt her legs. Another at *Paris* whom Dr. *Picard* and other Divines would have dispossess'd, whom one *Hollerius* a Physician deriding, as if it had been nothing but Melancholy in the Woman and Ignorance in those Divines, was after convinc'd of the contrary, when he saw her standing betwixt two other women and crying out of a sudden, discerning her hands to be so fast bound that there was no loosing of them without cutting the string. There was not the appearance of any thing to any body but to the possessed onely, who said she saw then a white cloud come neer her when she was bound.

CHAP. VI.

The Apparition Eckerken. The Story of the pyed Piper. A Triton or Sea-God seen on the banks of Rubicon. Of the Imps of Witches, and whether those old women be guilty of so much damage as the Atheist fancies them. That such things passe betwixt them and their Imps as are impossible to be imputed to Melancholy. The examination of John Winnick of Moleisworth. The reason of Sealing Covenants with the Divell.

But it is now high time to cleare up this more dim and cloudy discovery of *Spirits* into more distinct and articulate *Apparitions*, according as I did at first propound. And these I shall cast into two ranks; Such as appeare near to us on the *Ground*, or such as are seen afarr off, above in the *Aire*. And here again to begin with small things first. Near *Elton* a Village half a mile distant from *Embrica* in the *Dukedome of Cleve*, there was a thing had its haunt, they called it *Eckerken*; there appeared never more then the shape of an *Hand*, but it would beat travellers, pull them off from their horses, and overturn carriages. This could be no *Phanſy*, there following so real Effects.

The story of the *pyed Piper*, that first by his pipe gathered together all the *Rats* and *Mice*, and drown'd them in the *River*, and afterward, being defrauded of his reward, which the *Town* promis'd him if he could deliver them from the plague of those *Vermine*, took his opportunity, and by the same pipe made the *Children* of the town follow him, and leading them into a *Hill* that opened, buried them there all alive; hath so evident proof of it in the town of *Hammel* where it was done, that it ought not at all to be discredited. For the fact is very Religiously kept amongst their ancient *Records*, painted out also in their

Church-windowes, and is an *Époché* joyn'd with the yeare of our Lord in their Bills and Indentures and other Law-instruments.

That also seems to me beyond all exception and evasion which *Suetonius* relates of a *Speſtrum* appearing on the banks of the River *Rubicon*: w^{ch} was thus, *Julius Caesar* having marched with his Armie to this River, which divides *Gallia Citerior* from *Italy*, and being very doubtfull with himſelf whether he ſhould paſſe over into *Italy* or not, there was ſeen on the River ſide a Man of a prodigious ſtature and form playing on a Reed. The ſtrangeness of his perſon as well as the pleaſantneſſe of his Muſick had drawn ſeverall of the Shepherds unto him, as alſo many of the ſouldiers, amongſt whom were ſome Trumpeters; which this *Triton* (as *Melanchthon* ventures to call him) or *Sea-God* well obſerving nimblely inatches away one of the Trumpets out of their hands, leaps forthwith into the River, and ſounding a March with that ſtrength and violence, that he ſeem'd to rend the Heavens, and made the Aire ring again with the mighty forcibleneſſe of the Blaſt, in this manner he paſſed over to the other ſide of the River. Whereupon *Caſar* taking the *Omen*, leaves off all further diſpute with himſelf, carries over his Army. enters *Italy*, ſecure of ſucceſſ from ſo manifeſt tokens of the favour of the Gods.

To confirme this truth of *Apparitions*, if we would but admit the free confeſſions of *Witches* concerning their *Impes*, whom they ſo frequently ſee and converſe withall, know them by their names, and do obeiſſance to them; the point would be put quite out of all doubt, and their proofs would be ſo many, that no volume would be large enough to containe them. But forſooth theſe muſt be all *Melancholy old women* that dote and bring themſelves into danger by their own *Phanſyes* and *Conceits*. But that they doe not dote, I am better aſſured of, then of their not doting, that ſay they do. For to ſatisfy my own curioſity I have exami-

examined severall of them, and they have discour'd as cunningly as any of their quality and education. But by what I have read and observ'd I discern they serve a very perfidious Master, who playes wrecks many times on purpose to betray them. But that's only by the by.

I demand concerning these *Witches* who confesse their contract and frequent converse with the *Divel*; some with him in one shape, others in another; whether mere *Melancholy* and *Imagination* can put *Powders*, *Rods*, *Oyntments*, and such like things into their hands, and tell them the use of them, can presse *Markes* upon their bodies, so deep as to take away all sense in that place, can put *Silver* and *Gold* into their hands, which afterwards commonly proves but either *Counters*, *Leaves*, or *Shells*, or some such like uselesse matter? These reall effects cannot be by mere *Melancholy*. For if a man receive any thing into his hand, be it what it will be, there was some body that gave it him. And therefore the *Wuch* receiving some reall thing from this or that other shape that appeared unto her, it is an evident signe, that it was an externall thing that she saw, not a mere figuration of her *melaucholy Phansy*. There are innumerable examples of this kind, but the thing is so triviall and ordinary that it wants no instances. I will only set down one, wherein there is the apparition of three *Spirits*.

John Winnick of *Molfeworth* in *Huntington-shire* being examin'd 11. Aprill 1646. confessed as followes. Having
 „ lost his purse with seven shillings in it, for which he
 „ suspected one in the family where he lived, he saith, that
 „ on a Friday while he was making hay bottles in the barn,
 „ and swore and curs'd and rag'd, and wisht to himself that
 „ some wise body would help him to his purse and money
 „ again, there appear'd unto him a *Spirit* in the shape of a
 „ *Beare* but not so big as a *Coney*, who promit'd upon condi-
 „ tion that he would fall down and worship him, he would

„ help him to his purse. He assented to it, and the Spirit told
 „ him to morrow about this time he should find his purse
 „ upon the floor where he made bottles; and that he would
 „ then come himself also; which was done accordingly: and
 „ thus at the time appointed recovering his purse he fell
 „ down upon his knees to the Spirit, and said, *My Lord*
 „ *and God I thank you.* This Spirit brought then with him
 „ two other, in the shape the one of a white Cat, the other
 „ of a Coney, which at the command of the Beare-Spirit he
 „ worshipped also. The Beare-Spirit told him he must
 „ have his Soul when he dyed, that he must suck of
 „ his body, that he must have some of his Bloud to seale the
 „ Covenant. To all which he agreed, and to the Beare-
 „ Spirit leaping up to his shoulder, prick'd him on the
 „ head; and thence took bloud. After that, they all three
 „ vanished, but ever since came to him once every twenty
 „ four houres, and suck'd on his body, where the *markes*
 „ are found. And that they had continually done thus for
 „ this twenty nine yeares together. That all these things
 „ should be a mere *dream* is a conceit more slight and
 „ foolish than any *dream* possibly can be. For that receiving
 „ of his purse was a palpable and sensible pledge of the truth
 „ of all the rest. And it is incredible that such a *series* of cir-
 „ cumstances back'd with twenty nine yeares experience of
 „ being suck'd and visited dayly, sometimes in the day time,
 „ most commonly by night, by the same three *Familiars*,
 „ should be nothing but the hanging together of so many
 „ *Melancholy Concoits* and *Phantasies*.

Nor doth the *sealing* of *Covenants* and *writing* with
Bloud make such stories as these more to be suspected: For
 it is not at all unreasonable that such Ceremonies should
 passe betwixt a Spirit and a Man, when the like palpable
 Rites are used for the more firmly tying of Man to God.
 For whatsoever is crasse and externall leaves a stronger
 Impresse upon the *Poorsy*, and, the remembrance of it

strikes

strikes the mind with more efficacy. So that assuredly the *Devil* hath the greater hanck upon the Soul of a *Witch* or *Wizard*, that hath been perswaded to complete their *Contract* with him in such a grosse sensible way, and keepes them more fast from revolting from him, than if they had only contracted in bare words.

C

CHAP. VII.

The nocturnall Conventicles of Witches; that they have often dissolved & disappeared at the naming of the Name of God or Iesus Christ; and that the party, thus speaking has found himself alone in the fields many miles from home. The Dancing of Men, Women and cloven-footed Satyres at mid-day; John Michaell piping from the bough of an Oake, &c.

BUT I shall now adde further stories that ought to gain credit for the conspicuous effects recited in them. As that which *Paulus Grillandus* reports of one not far from *Rome*, who at the perswasion of his wife anointing himself, as she had done before him, was carried away in the aire to a great *Assembly* of *Wizards* and *Witches*, where they were feasting under a Nut-Tree. But this stranger not relishing his cheare without Salt, at last the Salt coming, and he blessing of *God* for it, at that *Name* the whole *Assembly* disappeared, and the poore man was left alone naked an hundred miles off from home; whither when he had got he accused his wife, she confessed the fact, discovering also her companions, who were therefore burnt with her.

The same Authour writes a like story of a young girl thirteen yeats old in the *Dukedome* of *Spalatro*, who being brought into the like company and admiring the strangeness of the thing, and crying out *Blessed God, what's here to do!* made the whole assembly vanish, was left herself in the field alone, and wandring up and down was found

by a country man to whom shee told the whole matter.

So the Husband of the Witch of *Lechia*, whom she brought into the like Assembly, by saying *O my God where are we?* made all to vanish, and found himself naked alone in the field fifteen dayes journey from home.

Severall other stories to this purpose *Bodinus* sets down, which these sensible effects of being so far distant from home and being found naked in the fields, shew to be no freakes of *Melancholy* but certain truth. But that the *Devil* in these juncturings appears to the Guests in the form of a *Satyr* *black Goat*, or else sometimes in the shape of an ill-favoured *black man*, is the ordinary confession of *Witches*, by this way discovered and convicted.

Of his appearance in the shape of a *man in black* at least, if not a *black man*, a young woman committed for the suspicion of *Witchcraft*, at the castle in *Cambridge* told my learned friend *D^r. Cudworth* and my self this story. How one *Lendall-wife*, who afterwards at *Cambridge* suffered for a *Witch*, made a motion to her of procuring her a husband; she accepted of it. The day and hour appointed, her *Sweet-heart* met her at *Lendall's* house. He brake the businesse to her; but in the middle of the conference she did but turne her head aside and he was vanished, and instead of a good proper Yeomanlike *Man* there was found in the chaire, where he did sit, nothing but a young *Whelp* lying on the cushion.

Shee told us also how upon a time when she dwelt with a Dame in a little town near *Cambridge*, and was sent into the fields to gather sticks, that *Lendall-wife* did meet her there and urged the old businesse again, and because she would not consent to it, that shee beat her unmercifully, pulled off all her cloathes, and left her naked and in a manner dead upon the ground, and that she thought, if her Dame had not come to seek her, and had not found her, she had died no other death.

She

She told us also how at another time the door being shut and she going to bed, that her *Sweet-heart* came to her himself, earnestly desiring that the Match might goe on; which she as resolutely refusing, he grew very angry, and asked her if she would make a fool of him, and gave her such a parting blow upon her thigh, that it was black and blew a good while after. But that which I aime at happened sometime betwixt these passages I have already related.

While this marriage was driving on, the Wench was again invited to *Lendall-wife's* house, where she might meet with her *Sweet-heart* at a supper. Shee told us, when she was come, that shee waited a great while below, and marvelled that there was neither fire nor rost-meat nor any thing else that could promise any such entertainment as was expected, nor did she see any thing brought into the house all the while she was there, and yet notwithstanding, that at supper time the table was well furnish't as well with *guests* as *meat*. He that did sit at the upper end of the table was all in *black*, to whom the rest gave very much respect, bowing themselves with a great deal of reverence whenever they spake to him. But what the wench seemed most of all affected with, was that the company spake such a *Language* as she understood not; and *Lendall-wife* whom at other times, she said, she could understand very well, when she spake then at table she could not understand at all. Old *Stranguidge* (of whom there hath been reported ever since I came to the Univerfitie that he was carried over *Shelford* Steeple upon a *black Hogge* and tore his breeches upon the weather-cock) was one of the company. I doe not remember any other she told us of that wee knew; but there were severall that she herself knew not. It was darke when they went to supper, and yet there was neither candle nor candlestick on the board, but a *moveable light* hovered over them, that waited it self this way and

130 *An Amuse* and that way in the aire betwixt the ceiling and the table. Under this glimmering lamp they ate their victuals and entertain'd discourse in that unknown Dialect. She amazed at the strangeness of the businessse and weary of attending of so uncouth a company, as she said, slunk away from them and left them.

As for my own part, I should have looked upon this whole Narration as a mere idle fancy or sick mans dream, had it not been that my beliefe was so much enlarged by that palpable satisfaction I received from what wee heard from foure or five *Witches* which we lately examined before: And yet what I heard was but such matters as are ordinarily acknowledged by such *Witches* as will confesse. And therefore I shall rather leave my Reader to wait the like opportunity, then trouble my self with setting down any further examinations of my own.

I will only adde a Story or two out of *Remigius* concerning their *Conventicles of Witches*, and then I will proceed to some other proofs.

John of Hembach was carried by his Mother being a *Witch* to one of these Conventicles, and because he had learnt to play on the *Pipe*, was commanded by her to exercise his faculty, & to get up into a Tree that they might the better hear his Musick. Which he doing, & looking upon the Dancers, how uncouth and ridiculous they were in their Motions and Gestures, being struck with admiration at the novelty of the matter, suddenly burst out into these words, *Good God, what a mad company have we here!* Which was no sooner said, but down came *John*, *Pipe* and all, and hurt his shoulder with the tumbling cast, when he called to the company to help him, found himself alone, for they had all vanish'd. *John of Hembach* told the story, but people knew not what to make of it, till some of that mad Crue that danc'd to his pipe, were apprehended upon other suspicions, as *Catharina Pravota*, *Kelvers Orilla*,

Orilla, and others, who made good every whit what *John* had before told (though they knew nothing of what he told before) adding also more particularly that the place where he pip'd to them was *Maybuck*.

The other memorable Story that I shall relate out of *Remigius* is this. One *Nicolaus Langherhard*, while she was going towards *Assenunturia* along a hedge side, spied in the next field (it was about Noon-time of day) a company of men and women dancing in a ring; and the posture of their bodies being uncouth and unusuall made her view them more attentively, whereby she discerned some of them to have cloven feet, like Oxen or Goats (it should seem they were *Spirits* in the shape of lusty *Satyrs*): she being astonish'd with fear cries out, *Jesus help me and send me well home*. She had no sooner said so, but they all vanished saving onely one *Peter Graspotter*, whom a little afterwards she saw snatch'd up into the aire and to let fall his Maulkin (a stick that they make cleane ovens withall) and her self was also driven to forcibly with the winde, that it made her almost loose her breath. She was faine to keep her bed three dayes after.

This *Peter* (though at first he would have followed the Law on *Nicolaus* for slandering him, yet) afterward freely confess'd and discovered others of his companions, as *Barbelia* the wife of *Joannes Latomus*, *Mayetta* the wife of *Laurentius*, who confessed she danced with those cloven-footed Creatures at what time *Peter* was amongst them. And for further evidence of the businesse *John Michael*, Herds-man, did confesse, that while they thus danced, he plaid upon his *Crooked staffe*, and struck upon it with his fingers, as if it had been a *Pipe*, sitting upon an high bough of an Oake; and that so soon as *Nicolaus* called upon the name of *Jesus*, he tumbled down headlong to the ground, but was presently catch'd up again with a whirlwind, and carryed to *Weiller Meadows*, where he had left his Herds a little before.

Adde

Adde unto all this, that there was found in the place where they danced a *round Circle* wherein there was the manifest markes of the treading of cloven feet, which were seen from the day after *Nicolaus* had discover'd the businesse, till the next Winter that the plough cut them out. These things happened in the yeare 1590.

CHAP. VIII.

Of Fairy Circles. *A larger discussion of those Controversies betwixt Bodinus and Remigius, viz. whether the Bodies of Witches be really transformed into the shape of Wolves and other Creatures; whether the Souls of Witches be not sometimes at those nocturnall Conventicles, their bodies being left at home; as also whether they leave not their bodies in those Extrases they put themselves in, when they promise to fetch certain newes from remote places in a very short time.*

IT might be here very seasonable, upon the foregoing story, to enquire into the nature of those large *darke Rings* in the grasse, which they call *Fairy Circles*, whether they be the *Rendezvous* of *Witches*, or the dancing places of those little puppet-Spirits which they call *Elves* or *Fairies*. But these curiosities I leave to more buily Wits. I am onely intent now upon my serious purpose of proving there are *Spirits*; which I think I have made a pretty good progresse in already, and have produced such narrations that cannot but gain credit with such as are not perversly and wilfully incredulous.

There is another more profitable question started, if it could be decided, concerning these *Night-revellings* of *Witches*, whether they be not sometimes there, their bodies lying at home, as sundry Stories seem to favour that opinion: *Bodinus* is for it, *Remigius* is against it.

It

It is the same question, whether when *Witches* or *Wizards* professe they will tell what is done within so many miles compasse, and afterwards to give a proof of their kill first anoint their bodies and then fall down dead in manner, and so lye a competent time senselesse, whether, I say, their souls go out of their bodies, or all be but represented to their Imagination.

We may add a third, which may happily better fetch off the other two; And that is concerning your *Audivemus* which the *Germans* call *Were-Wolff*; the French *Loup-arous*) *Men* transformed into *Wolves*: and there is much that the same reason of other *Transformations*. I shall not trouble you with any Histories of them, though I might produce many. But as well those that hold it is but a delusion of the Divell and mere Tragedies in Dreames, as they that say they are reall Transactions, do acknowledge, that those parties that have confessed themselves thus transformed have been *wearie* and *fore* with running: have been *wounded* and the like. *Bodinus* here also is deserted of *Remigius*, who is of the same mind with *Vierus*, that sly, smooth Physician, and faithfull Patron of *Witches*, who will be sure to load the *Divell* as much as he can, his shoulders being more able to bear it, and so to ease the *Haggs*.

But for mine own part, though I will not undertake to decide the controversy, yet I thinke it not amisse to declare, that *Bodinus* may very well make good his own, notwithstanding any thing those do alledge to the contrary. For that which *Vierus* and *Remigius* seem so much to stand upon, that it is too great a power for the Divell and too great indignity to Man, that he should be able thus to transform him; are in my mind but slight Rhetorickations, no sound Arguments.

For what is that *outward* misshapement of *Body* to the *inward deformity* of their *Souls*, which he helps on so notoriously? And they having given themselves over to him so wholly,

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 wholly, why may he not use them thus *here*, when they shall be worse used by him *hereafter*? And for the changing of the *species* of things, if that were a power too big to be granted the Divell, yet it is no more done here, when he thus transforms a *Man* into a *WVolf*, then when he transforms *himself* into the shape of a *Man*. For this *WVolf* is still a *Man*, and that *Man* is still a *Divell*. For it is so as the Poet says it was in *Ulysses* his companions which *Circe* turned into *Hoggs*, They had the Head, the Voice, the Body and Bristles of *Hoggs*;

————— *Ἄνθρωπος ὁ τοῦς ἐν ὑπερβολῇ οὐκ ἐπὶ μέτρον.*

But their Understanding was unchanged, they had the Mind and Memory of a *Man* as before. As *Petrus Bourgeois* professeth that when his companion *Michael Verdung* had anointed his body and transform'd him into a *WVolf*, when he look'd upon his hairy feet he was at first affraid of himself.

Now therefore it being plain that nothing materiall is alledged to the contrary, and that men confesse they are turn'd into *Wolves*, and acknowledge the salvage cruelties they then committed upon *Children*, *Women* and *Sheep*, that they find themselves exceeding *weary*, and sometimes *wounded*; it is more naturall to conclude they were really thus transformed, then that it was a mere *Delusion* of *Phansy*.

For I conceive the Divell gets into their body, and by his subtle substance, more operative and searching than any fire or putrifying liquour, melts the yielding *Compages* of the body to such a consistency, and so much of it as is fit for his purpose, and makes it plyable to his imagination: and then it is as easy for him to work it into what *Shape* he plealeth, as it is to work the Aise into such forms and figures as he ordinarily doth. Nor is it any more difficult
 for

for him to mollify what is hard, then it is to harden what is so soft and fluid as the Aire.

And he that hath this power, we can never stick to give him that which is lesse, *viz.* to instruct men how they shall for a time *forsake their Bodies*, and come in again. For can it be a hard thing for him, that can thus melt and take a pieces the particles of the Body, to have the skill and power to loosen the Soul, a substance really distinct from the Body and separable from it; which at last is done by the easy course of Nature, at that finall dissolution of Soul and Body which we call *Death*? But no course of Nature ever transforms the body of *Man* into the shape of a *Wolf*; so that this is more hard and exorbitant from the order of Nature then the other.

I but you'll say the greatnesse and incrediblenesse of the Miracle is this; That there should be an actual *separation* of *Soul* and *Body* and yet no *Death*. But this is not at all strange if we consider that *Death* is properly a disjunction of the Soul from the Body by reason of the *Body's unfitnessse* any longer to entertain the Soul, which may be caused by extremity of *Diseases*, outward *Violence* or *Age*; And if the Divell could restore such bodies as these to life, it were a miracle indeed. But this is not such a miracle, nor is the Body properly dead, though the Soul be out of it. For the *life* of the Body is nothing else but that *fitnessse* to be actuated by the Soul. The conservation whereof is help'd, as I conceive, by the *anointing* of the Body before the *Ex-rasy*; which ointment filling the pores keeps out the cold and keeps in the heat and Spirits, that the frame and temper of the Body may continue in fit case to entertain the Soul again at her return. So the vital streames of the carcassee being not yet spent, the pristine operations of life are presently again kindled, as a candle new blown out and as yet reeking, suddenly catches fire from the flanie of another, though at some distance, the light gliding down along the smoke.

Where-

Wherefore there being nothing in the nature of the thing that should make us incredulous, these *Sortereffes* so confidently pronouncing that they are *out* of their *Bodies* at such times and see and do such & such things, meet one another, bring messages, discover secrets and the like, it is more naturall and easy to conclude they be *really out* of their *Bodies*, then in them. Which we should the more easily be induced to believe, if we could give credit to that Story *Wierus* tells of a Souldier out of whose mouth whilest he was asleep a thing in the shape of a *Wesell* came, which nudling along in the grasse and at last coming to a brook side, very busily attempting to get over but not being able, some one of the standers by that saw it, made a bridge for it of his sword, which it passed over by, and coming back made use of the same passage, and then entred into the Souldier's mouth again, many looking on: when he waked he told how he dream'd he had gone over an iron Bridge, and other particulars answerable to what the spectatours had seen afore-hand. *Wierus* acknowledgeth the truth of the story, but will by all meanes have it to be the *Divell*, not the *Soul* of the Man; which he doth in a tender regard to the *Witches*, that from such a truth as this they might not be made so obnoxious to suspicion that their *Extasies* are not mere *Dreames* and *Delusions* of the *Divell*, but are accompanied with *reall effects*.

I will not take upon me to decide so nice a controversy; only I will make bold to intermeddle thus farre as to pronounce *Bodinus* his opinion, not at all unworthy of a rationall and sagacious man. And that though by his being much addicted to such like speculations he might attribute some naturall effects to the ministry of *Spirits*, when there was no need so to doe; yet his judgement in other things of this kind is no more to be slighted for that, then *Cartesius*, that stupendious Mechanicall Witt, is to be disallowed in those excellent inventions of the causes of those more generall

generall *Phænomena* of Nature, because by his successe in those he was imboldned to enlarge his Principles too farre, and to assert that *Animalls* themselfes were mere *Machina's*: like *Aristoxenus* the Musician that made the *Soul* nothing else but an *Harmony*; of whom *Tully* pleasantly observes, *Quod non recessit ab arte sua.*

Every *Genius* and *Temper*, as the fundry sorts of Beasts and living Creatures, have their proper excrement: and it is the part of a wise man to take notice of it; and to chuse what is profitable, as well as to abandon what is uselesse and excrementitious.

CHAP. IX.

The Coldnesse of those bodies that Spirits appear in witnessed by the experience of Cardan and Bourgotus. The naturall Reason of this Coldnesse: That the Divell does really lye with Witches. That the very substance of Spirits is not fire. Spirits skirmishing on the ground. Field-fights and Sea-fights seen in the Aire.

BUT to return into the way, I might adde other stories of your *Dæmones Metallici*, your *Guardian Genii*, such as that of *Socrates*, and that other of which *Bodinus* tells an ample story, which hee received from him who had the society and assistance of such an *Angell* or *Genius*, which for my own part I give as much credit to as to any story in *Livy* or *Plutarch*: Your *Laræ familiares*, as also those that haunt and vex families appearing to many and leaving very sensible effects of their appearings. But I will not so farre tire either my self or my Reader. I will only name one or two storyes more, rather then recite them. As that of *Cardan*, who writes as you may see in *Ortho Melander*, that a *Spirit* that familiarly was seen in the house of a friend of his, one night layd his hand upon his brow which felt intolerably cold. And so *Petrus Bourgotus*.

confessed that when the *Divell* gave him his hand to kisse, it felt *cold*. And many more examples there be to this purpose.

And indeed it stands to very good reason that the bodies of *Divels* being nothing but *coagulated Aire* should be *cold*, as well as *coagulated Water*, which is *Snow* or *Ice* and that it should have a more keen and piercing *cold*, it consisting of more subtile particles, than thole of *water*, and therefore more fit to insinuate, and more accurately and stingingly to affect and touch the nerves,

Wherefore *Witches* confessing so frequently as they do, that the *Divel* *lies with them*, and withall complaining of his tedious and offensive *caldnesse*, it is a shrewd presumption that he doth lie with them *indeed*, and that it is not a mere *Dream*, as their friend *Wierus* would have it.

Hence we may also discover the folly of that opinion that makes the very essence of *Spirits* to be *fire*: for how unfit that would be to coagulate the aire is plain at first sight. It would rather *melt* and dissolve these consistencies then constringe them and *freeze* them in a manner. But it is rather manifest that the essence of *Spirits* is a substance specifically distinct from all corporeall matter whatsoever. But my intent is not to Philosophize concerning the nature of *Spirits*, but only to prove their *Existence*. Which the story of the *Spectre* at *Ephesus* may be a further argument of. For that old man which *Apollonius* told the *Ephesians* was the walking plague of the city, when they stoned him and uncovered the heap, appear'd in the shape of an huge *black dog* as big as the biggest *Lion*. This could be no imposture or *Melancholy* nor *Fraud* of any Priest, And the learned *Gregorius*, a man far from all Levity and vain Credulity, is sole cure of the truth of *Tyanens* his *Miracles*, that he does not stick to term him impudent, that has the face to deny them.

Our *English Chronicles* also tell us of *Apparitions*, armed men, foot and horse, fighting upon the ground in the

North

North part of *England* and in *Ireland* for many Evenings together, seen by many hundreds of men at once, and that the grasse was troden down in the places where they were seen to fight their *Battles*: which agreeth with *Nicolaus Langbernhard* her Story of the cloven-footed *Dancers*, that left the print of their hoofs in the ring they trod down, for a long time after.

But this skirmishing upon the Earth puts me in mind of the last part of this argument, and bids me look up into the *Aire*. Where omitting all other Prodigies I shall only take notice of what is most notorious, and of which there can by no means be given any other account, then that it is the effect of *Spirits*. And this is the appearance of *armed men fighting* and encountering one another in the *Sky*. There are to many examples of these Prodigies in *Historians*, that it were superfluous to instance in any. That before the great slaughter of no lesse than fourescore thousand made by *Antiochus* in *Jerusalem* recorded in the second of *Maccabees* chap. 5. is famous. The Historian there writes that through
 „ all the city for the space almost of fourty dayes there were
 „ seen *Horsemen* running in the *aire*, in cloth of Gold, and
 „ *Arm'd* with Lances, like a band of Souldiers, and *Troops*
 „ of Horsemen in array *encountering* and running one against
 „ another, with shaking of shields, and multitudes of pikes,
 „ and drawing of swords, and casting of darts, and glittering
 „ of golden ornaments, and harness of all sorts. And *Josephus* writes also concerning the like Prodigies, that happened before the destruction of the City by *Titus*, prefacing first, that they were incredible, were it so that they were recorded by those that were Eye-witnesses of them.

The like *Apparitions* were seen before the civill warres of *Marinus* and *Sylla*. And *Melanchthon* affirms that a world of such Prodigies were seen all over *Germany* from 1524 to 1548. *Swalins* amongst other places doth particularize in *Amontfort*, where these fightings were seen

not much higher then the house tops; as also in *Amsterdam* where there was a Sea-fight appearing in the aire for an houre or two together, many thousands of men looking on. And to say nothing of what hath been seen in *England* not long ago, there is lately a punctuall narration of such a Sea-fight seen by certain *Hollanders*, and sent over hither into *England*, but a *Lion* appearing alone at the end of that *Apparition*, though it may be true for ought I know, yet it makes it obnoxious to *Suspicion* and evasion and so unprofitable for my purpose. But the *Phænomena* of this kind, whose reports cannot be suspected to be in subserviency to any Politick designe, ought in reason to be held true, when there have been many profess'd Eye-witnesses of them. And they being resolvable into no *naturall* causes, it is evident that we must acknowledge *supernaturall* ones, such as *Spirits*, *Intelligences* or *Angels*, term them what you please.

CHAP. X.

A very memorable story of a certain pious man, who had the continuall Society of a Guardian Genius.

I Had here ended all my Stories, were I not tempted by that remarkable one in *Bodinus*, to out-run my Method. I but named it heretofore. I shall tell it now more at large. I am the more willingly drawn to relate it, such examples of the consociation of good *Spirits* being very scarce in History. The main reason whereof, as I conceive, is because so very few men are heartily and sincerely good. The Narration is more considerable in that he that writes it, had it from the man's own mouth whom it concerns; and is as follows.

This Party, a holy and pious man, as it should seem, and an acquaintance of *Bodinus's*, freely told him, how that he had a certain *Spirit* that did perpetually accompany him, which

which he was then first aware of, when he had attain'd to about thirty seven years of Age, but conceiv'd that the said *Spirit* had been present with him all his life time, as he gathered from certain *Monitory Dreams and Visions*, whereby he was forewarn'd as well of severall dangers as vices. That this *Spirit* discovered himself to him after he had for a whole year together earnestly pray'd to God to send a good *Angell* to him, to be the Guide and Governor of his life and actions; adding also, that before and after Prayer he used to spend two or three hours in meditation and reading the Scriptures, diligently enquiring with himself, what *Religion*, amongst those many that are controverted in the world, might be best, beseeching God that he would be pleased to direct him to it. And that he did not allow of their way, that at all adventures pray to God to confirm them in that opinion they have already preconceived, be it right or wrong. That while he was thus busy with himself in matters of Religion, that he light on a passage in *Philo Judæus* in his Book *De Sacrificiis*, where he writes, that a good and holy Man can offer no greater nor more acceptable Sacrifice to God, then the Oblation of himself, and therefore following *Philo's* counsell, that he offered his *Soul* to God. And that after that, amongst many other divine *Dreames and Visions*, he once in his sleep seemed to hear the voice of God saying to him, *I will save thy Soul, I am he that before appeared unto thee*. Afterwards that the *Spirit* every day would knock at the doore about three or four a clock in the morning, though he rising and opening the doore could see no body, but that the *Spirit* persisted in this course, and unlesse he did rise, would thus rouse him up.

This trouble and boisterousnesse made him begin to conceit that it was some *evill Spirit* that thus haunted him, and therefore he daily pray'd earnestly unto God, that he would be pleased to send a good *Angell* to him, and often

also sung Psalmes, having most of them by heart.

Wherefore the *Spirit* afterward knocked more gently at the doore, and one day discovered himself to him waking, which was the first time that he was assured by his senses that it was he; for he often touched and stirred a Drinking-glasse that stood in his chamber, which did not a little amaze him.

Two dayes after when he entertain'd at supper a certain friend of his, *Secretary* to the *King*, that this friend of his was much abash'd while he heard the *Spirit* *champing* on the bench hard by him, and was stricken with fear, but he bad him be of good courage, there was no hurt towards; and the better to assure him of it, told him the truth of the whole Matter.

Wherefore from that time, saith *Bodinus*, he did affirm that this *Spirit* was alwayes with him, and by some sensible signe did ever advertize him of things: as by striking his *right* *care* if he did any thing amisse; if otherwise, his *left*. If any body came to *circumvent* him, that his *right* *care* was struck, but his *left* *care*, if a good man and to good ends accosted him. If he was about to eat or drink any thing that would hurt him, or intended or purposed with himself to do any thing that would prove ill, that he was inhibited by a *signe*, and if he delaid to follow his businesse, that he was quickened by a *signe* given him.

When he began to praise God in Psalmes and to declare his marvellous Acts; that he was presently raised and strengthened with a spirituall and supernaturall power.

That he daily begg'd of God that he would teach him his Will, his Law and his Truth; And that he set one day of the week apart for reading the Scripture and Meditation, with singing of Psalmes, and that he did not stirr out of his Houle all that day; But that in his ordinary conversation he was sufficiently merry and of a chearfull minde, and he cited that saying for it, *Vidi facies Sanctorum lætas*. But

in his converſing with others, if he had talked vainly and indiſcreetly, or had ſome daies together neglected his *Devotions*, that he was forthwith admoniſhed thereof by a *Dream*. That he was alſo admoniſhed to riſe betimes in the Morning, and that about four of the clock a voice would come to him while he was aſleep, ſaying, *Who gets up firſt to pray?*

He told *Bodinus* alſo how he was often admoniſh'd to give *Almes*, and that the more *Charity* he beſtow'd, the more prosperous he was. And that on a time when his enemies ſought after his life, and knew that he was to go by water, that his Father in a *Dream* brought two *Horſes* to him, the one *white*, the other *bay*; and that therefore he bid his ſervant hire him two horſes, and though he told him nothing of the colours, that yet he brought him a *white* one and a *bay* one.

That in all difficulties, journeyings and what other enterprizes ſoever, he uſed to aſk counſell of God, and that one night, when he had begged his bleſſing, while he ſlept he ſaw a *Viſion* wherein his Father ſeemed to bleſſe him.

At another time, when he was in very great *Danger*, and was newly gone to bed, he ſaid that the *Spirit* would not let him alone till he had raiſed him again, wherefore he watched and pray'd all that night. The day after he eſcaped the hands of his Perſecuters in a wonderfull manner; which being done, in his next ſleep he heard a voice ſaying, Now ſing, *Qui ſedet in latibulo Altiffimis*.

A great many other paſſages this Party told *Bodinus*, ſo many indeed, that he thought it an endleſſe labour to recite them all. But what remains of thoſe he has recited, I will not ſtick to take the pains of tranſcribing them.

Bodinus aſked him why he would not ſpeak to the *Spirit* for the gaining of the more plain and familiar converſe with it. He answered that he once attempted it, but the *Spirit*

instantly struck the doore with that vehemency, as if he had knock'd upon it with an hammer, whereby he gathered his *dislike* of the matter.

But though the *Spirit* would not talk with him, yet he could make use of his judgement in the reading of books and moderating his studies. For if he took an *ill book* into his hands and fell a reading, the *Spirit* would *strike* it, that he might lay it down, and would also sundry times, be the books what they would, *hinder* him from *reading* and *writing* overmuch, that his minde might rest, and silently meditate with it self. He added also, that very often while he was *awake*, a small, subtile, inarticulate *sound* would come unto his eares.

Bodinus further enquiring whether he ever see the *Shape* and *Form* of the *Spirit*, he told him that while he was *awake* he never see any thing but a certain *light* very *bright* and *clear* and of a *round Compasse* and *Figure*; But that once, being in great jeopardy of his life, and having heartily pray'd to God that he would be pleased to provide for his safety, about break of day, amidst his slumberings and wakings, he espyde on his bed where he lay a *young Boy* clad in a *white Garment* tintured somewhat with a touch of *purple*, and of a *visage* admirably lovely and beautifull to behold. This he confidently affirmed to *Bodinus* for a certain truth.

C H A P. X I.

Certain Enquiries upon the preceding Story; as, What these Guardian Genii may be. Whether one or more of them be allotted to every man, or to some none. What may be the reason of Spirits so seldome appearing; And whether they have any settled Shape or no. What their manner is of assisting men in either Devotion or Prophecy. Whether every mans complexion is capable of the

the Society of a good Genius. And lastly whether it be lawfull to pray to God to send such a Genius or Angel to one or no.

IT is beside my present scope, as I have already professed, to enter into any more particular and more curious Disquisitions concerning the nature of *Spirits*, my ayme being now onely to demonstrate their *Existence* by those strange *Effects* recorded every where in History. But this last Narration is so extraordinarily remarkable, that it were a piece of disrespect done to it, to dismiss it without some Enquiries at least into such *Problems* as it naturally affords to our consideration, though it may well seem plainly beyond the power of humane Witt, or lawes of Modesty to determine any thing therein.

In the first place therefore, it cannot but amuse a man's minde to think what these officious *Spirits* should be, that so willingly sometimes offer themselves to consociate with a man; whether they may be *Angels* incapable of incorporation into humane Bodies, which vulgarly is conceived: Or whether the *Souls of the deceased*, they having more affinity with mortality and humane frailty then the other, and so more sensible of our necessities and infirmities, having once felt them themselves; a reason alledged for the Incarnation of *Christ* by the Authour to the *Hebrews*: Which opinion has no worse Favourers then *Plutarch*, *Maximus Tyrius*, and other *Platonists*: Or lastly, whether there may not be of *both sorts*. For separate Souls being *immortal*, in a condition not unlike the *Angels themselves*, it is easy to conceive that they may very well undergo the like Offices.

Secondly we are invited to enquire, whether every man have his *Guardian Genius* or no. That *Witches* have many, such as they are, their own confessions testify. The *Pythagoreans* were of opinion that every man has two *Genii*, a
good

good one and a bad one. Which *Mahomet* has taken into his Religion, adding also, that they sit on Mens shoulders with table-books in their hands, and that the one writes down all the *good*, the other all the *evill* a man does. But such expressions as those I look upon as Symbolicall rather than Naturall. And I think it more reasonable that a man changing the frame of his minde changes his *Genius* withall: Or rather, unless a man be very sincere and single-hearted that he is left to common Providence, as well as if he be not desperately wicked or deplorably miserable, scarce any particular *evill Spirit* interposes or offers himself a perpetuall *Assistent* in his affaires and fortunes. But extreme Poverty, irksome old Age, want of Friends, the Contempt, Injury and Hardheartednesse of evill Neighbours, working upon a Soul low sunk into the body and wholly devoid of the Divine life, does sometimes kindle so sharp, so eager, and so piercing a desire of Satisfaction and Revenge, that the shrieks of men while they are a murdering, the howling of a Wolf in the fields in the night, or the squeaking and roring of tortured Beasts do not so certainly call to them those of their own kinde, as this powerfull *Magick* of a pensive and complaining soul in the bitterness of it's affliction attracts the ayd of these over-officious *Spirits*. So that it is most probable that they that are the forwardest to *hang Witches* are the first that *made* them, and have no more goodnesse nor true piety than these they so willingly prosecute, but are as wicked as they, though with better luck or more discretion, offending no further than the Law will permit them, and therefore they securely starve the poor helpless man, though with a great deal of clamour of justice they will revenge the death of their *Hogg*, or *Cow*.

Thirdly it were worth our disquisition, why *Spirits* so seldom now adayes appear, especially those that are good; whether it be not the wickednesse of the present age, as I have

have already hinted; or the generall *prejudice* men have against all *Spirits* that appear, that they must be straight-ways *Devells*; or the *frailty* of *humane nature* that is not usually able to bear the appearance of a *Spirit*, no more then other *Animalls* are, for into what agonies *Horses* and *Dogs* are cast upon their approach, is in every ones mouth, and is a good circumstance to distinguish a *reall Apparition* from our own *Imaginations*; or lastly whether it be the *condition* of *Spirits* themselves, who, it may be, without some violence done to their own nature cannot become visible, it being happily as troublesome a thing to them, to keep themselves in one steady visible consistency in the aire, as it is for men that dive, to hold their breath in the water.

Fourthly it may deserve our search, whether *Spirits* have any settled *forme* or *shape*. *Angells* are commonly pictured like good plump cherry-check'd Lads. Which is no wonder, the boldnesse of the same *Artists* not sticking to picture God Almighty in the shape of an old man. In both it is as it pleases the *Painter*. But this story seems rather to favour their opinion, that say that *Angells* and separate *Souls* have no settled *forme* but what they please to give themselves upon occasion, by the power of their own Phansy. *Ficinus*, as I remember, somewhere calls them *Aereall Starres*. And the good *Genii* seem to me to be as the benigne Eyes of God running to and fro in the world, with love and pittie beholding the innocent endeavours of harmlesse and single-hearted men, ever ready to doe them good and to help them.

What I conceive of separate *Soules* and *Spirits*, I cannot better expresse then I have already in my *Poem* of the *Preexistence of the Soul*. And I hope it will be no sin to be better then my word, who in my *Preface* have promised no *Poetry* at all, but I shall not think much to offer to your view these two Stanzas out of the forenamed *Poem*.

Like

148 *Like to a light fast lock'd in Lanthorn dark,
Whereby by Night our wary steps we guide
In slabby streets, and dirty Chasels mark;
Some weaker rays from the black top do glide,
And flusher streams perhaps through th' horny side.
But when we've past the perill of the way,
Arriv'd at home, and laid that case aside,
The naked light how clearly doth it ray,
And spread its joyful beames as bright as Summer's day?*

*Even so the Soul in this contrasted state,
Confin'd to these straight Instruments of Sense,
More dull and narrowly doth operate;
At this hole heares, the Sight must ray from thence,
Here tastes, there smells; But when she's gone from hence,
Like naked Lamp she is one shining Spheare,
And round about has perfect cognoscence
What ere in her Horizon doth appear;
She is one Orb of sense, all Eye, all eare, Ear.*

And what I speak there of the condition of the Soul out of the Body, I think is easily applicable to other Genii, or Spirits.

The fifth Enquiry may be, how these good Genii become serviceable to men, for either heightening their Devotions or inabling them to Prophecy; whether it can be, by any other way then by descending into their bodies and possessing the heart and braine. For the *Euchites*, who affected the gift of Prophecy by familiarity with evil Spirits, did utterly obliterate in their Souls the *αρετων ομοιοτης*, the Principles of Goodnesse and Honesty (as you may see in *Psellus & i arapetias daskivov*) that the evil Spirits might come into their bodies, whom those sparks of virtue, as they said, would drive away, but those being extinguish'd they could come in and possess them and inable them to prophecy.

phency. And that the *Imps* of *Witches* do sometimes enter their own *bodies* as well as their's to whom they send them, is plain in the Story of the *Witches* of *Warbois*. It is also the opinion of *Trismegist*, that these *Spirits* get into the *Veines* and *Arteries* both of men and beasts.

Wherefore concerning the *Dreames* and *Visions* of this holy man that so freely imparted himself to *Bodinus*, it may be conceived reasonable that the *good Genius* insinuated himself into his very *Body*, as well as the *bad* into the bodies of the wicked, and that residing in his *braine* and figuring of it, by thinking of this or that *Object*, as we ourselves figure it when we think, the external senses being laid asleep, those figurations would easily be represented to the *Common sense*; and that *Memory* recovering them when he awaked, they could not but seem to him as other *Dreames* did saving that they were better, they ever signifying some thing of importance unto him.

But those *Raptures* of *Devotion* by day, might be by the *Spirits* kindling a purer kinde of Love-flame in his heart, as well as by fortifying and raising his *Imagination*. And how far a man shall be carried beyond himself by this redoubled soul in him, none, I think, can well conceive unlesse they had the experience of it.

And if this be their manner of communion, it may well be enquired into, in the sixth place, whether *all men* be capable of consociation with these *good Genii*. *Cardan* somewhere intimates that their approaches are deprehensible by certain *sweet smells* they cast. From whence it may seem not improbable, that those bodies that smell *sweet* themselves, where the mind does not stink with pride and hypocrisy, have some naturall advantage for the gaining their society. But if there be any peculiar *complexion* or *naturall condition* required, it will prove lesse hopefull for every one to obtaine their acquaintance. Yet *Regeneration* come to, it's due pitch, though it can not be without much paine and anguish,

anguish, may well *rectify* all uncleanness of nature; so that no singularly good and sincere man can reasonably despair of their Familiarity. For he that is so highly in favour with the *Prince*, it is no wonder he is taken notice of by his *Courtiers*.

But the last and most considerable question is, whether it be lawfull to *pray* to God for such a *good Genius* or *Angel*. For the Example in the foregoing story seems a sufficient warrant. But I conceive Faith and Desire ought to be full-sayle to make such *Voiages* prosperous, and our end and purpose pure and sincere. But if Pride, Conceitedness; or Affectation of some peculiar privilege above other Mortalls, spurre a man up to so bold an *Enterprise*, his Devotions will no more move either *God* or the *Good Genit*, then the whining voice of a Counterfeit will stir the affection of the discreetly Charitable. Nay this high Presumption may invite some reall *Fiends* to put a worse jest upon him then was put upon that tattered Rogue *Guzman*, by those *Mock-Spirits*, for his so impudently pretending Kindred, and so boldly intruding himself into the knowledge and acquaintance, of the Gentry and Nobility of *Gayon*.

But the safest *Magick* is the sincere consecrating a mans Soule to God, and the aspiring to nothing but so profound a pitch of Humility as not to be conscious to ourselves of being at all touched with the praise and applause of men; and to such a free and universall sense of Charity as to be delighted with the welfare of another as much as our own. They that solely have their eye upon these will find coming in what ever their heart can desire. But they that put forth their hand to catch at high things, as they phansy, and neglect these, prove at last but a Plague to themselves, and a Laughing-stock to the world.

These are the severall Speculations that the foregoing Narration would naturally beget in the mindes of the curious

curious. But methinks I hear the *Atheist* replying to all this, That I have run a long division upon very uncertain grounds, and asking me not without some scorn and anger, whether I believe that multifarious Fable I have rehearsed out of *Bodinus* and so much descanted upon. To which I answer, That I will not take my oath that the most likely passage in all *Plutarch's Lives*, or *Lives History* is assuredly true. But however that I am not ashamed to profess, that I am as well assured in my own judgement of the existence of *Spirits*, as that I have met with men in *Westminster-Hall*, or seen Beasts in *Smithfield*.

C H A P. XII.

That whether the Species of things have been from all Eternity, or whether they rose out of the Earth by degrees in Time, the Frame of them is such, that against all the Evasions of the Atheist they naturally imply that there is a God.

THUS have we gone through the many and manifold effects represented to our senses on this wide Theater of the World. The faintest and obscurest whereof are Arguments full enough to prove the existence of a *Deity*. But some being more palpable than other some, and more accommodate to awaken the dull and slow belief of the *Atheist* into the acknowledgement of a *God*, it will not be amiss to take notice of what *Evasions* he attempts to make for the extricating himself out of those that he phantasies the most sensibly to entangle him, and the most strongly to hinder his escape.

And such are especially these two last I insisted upon, the curious frame of *Mans body*, and *Apparitions*. And the force of the former some endeavour to evade thus; That „there hath ever been Men and Woman and other *Species* „in the world, and so it is no wonder that like should pro-
pagate

pagate its like, and therefore that there is no want of any other invisible or materiall cause but the *species* of things themselves: And so these admirable contrivances in Nature must imply no divine *Wisdom* nor *Counsell* or any such thing.

But here I demand whether there were ever any *Man* that was not *mortal*, and whether there be any *mortal* that had not a *beginning*, and if he had, it must be either by *Generation* or *Creation*. If by *Creation*, there is a *God*. If by equivocall *Generation*, as rising out of the Earth, our argument will hold good still notwithstanding this evasion. But if you'll say there was never any man in the world but was born of a Woman, this must amount but to thus much, that there hath been an *infinite* number of *successions* of births. If there be meant by it any thing more then thus, it will not prove sense.

For though our Phanfy cannot run through an *infinite series* of Effects, yet our Reason is assured there is no Effect without a Cause, and be the Progress of Causes and Effects as *infinite* as it will, at last we resolve it naturally into some *First*; and he that denies this, seems to me willfully to winke against the light of Nature, and do violence to the faculties of his minde. And therefore of necessity there must be at least one *first Man* and *Woman* which are *first ordine Naturæ*, though *infinity* of time reckoning from the present causeth a confusion & obscurity in our apprehensions. And these which are thus *first in order* of *Nature* or *Causality* must also exist first before there can be any other Men or Women in the World. And therefore concerning these first it being manifest that they were born of no Parents, it follows they were *Created* or rose out of the Earth, and so the *Evasion* will be frustrated.

Besides if you affirm that there was never any *Man* in the world but who was born of a *Woman*, and so grew to *Man*:

Mans estate by degrees, it will fall to some mans share to be a *Babe* and a *Man* at once, or to be both *Father* and *Child*. For so soon as Mankind was (let it be from *Eternity*, and beyond *Eternity* is nothing) those that then existed were begot of *some body*, and there was *nothing* before them to beget them, therefore they begot *themselves*.

But that they should at once then have been *perfect men*, their substances being of alterable and passive matter, that is wrought diversly and by degrees into that frame it hath, is as rash, as if they should say that *Bootes*, and *Shoes*, and *Stockins*, and *Pyes*, and *Peels*, and *Ovens* have been together with all *Eternity*: when as it is manifest there ought to be an orderly intervall of time before these things can be, wherein must precede the killing of *Oxen*, and flaying of them, as also of *Sheep*, tanning, spinning, cutting, and many more such like circumstances. So that it is enormously ridiculous to say that *Mankind* might have been at once from all *Eternity*, unlesse the Omnipotency of a *God*, who can do what ever we can imagine and more, should by his unresistable *Fiat* cause such a thing in a moment so soon as himself was, which was ever, and he was never to seek for either power or skill.

But that the fluid *Matter* of it self should have been thus raised up from all *Eternity* into such compleat *Species* of things, is very groundlesse and irrational. I say, that there ever should be such a thing as this in the world, a *man* at once existing of himself in this corporeall frame that we see, who notwithstanding did afterwards dye like other mortalls; is a fable above all Poeticall Figments whatsoever, and more incredible then the hardest Article that any Religion ever offered to the *Atheist's* believe.

Others therefore deserting this way of *Evasion* betake themselves to another, which, though it seem more plausible at first view, is fully as frivolous. They say that all the *Species* of things, *Man* himself not excepted, came

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„ first out of the Earth by the omnifarious attempt of the
 „ particles of the Matter upon one another, which at last
 „ light on so lucky a construction and fabrick of the Bodies
 „ of Creatures as we see, and that having an infinite *series*
 „ of time to try all tricks in, they would of necessity at last
 „ come to this they are.

But I answer, that these particles might commit infinite *Tautologies* in their strokes and motions, and that therefore there was no such necessity at all of falling into those formes and shapes that appeare in the world.

Again, there is that excellent contrivance in the *Body*, suppose of a *Man*, as I have heretofore instanced; that it cannot but be the effect of very accurate *Knowledge* and *Counsell*.

And lastly this concurrence of *Atoms* they being left without a guide, it is a miracle above all apprehension, that they should produce no *mept Species* of things, such as should of their own nature have but three Leggs, and one Eye, or but one Eare, rowes of Teeth along the *Vertebra* of their Backs, and the like, as I have above intimated, these *Ineptitudes* being more easy to hit upon, than such accurate and irreprehensible *frames* of Creatures.

But to elude the force of this Argument against the fortuitous concurrence of *Atoms* they'll excogitate this mad
 „ evasion; That Nature did indeed at first bring forth
 „ such ill-favoured and ill-appointed *Monsters*, as well as
 „ those that are of a more exquisite frame; but those that
 „ were more perfect fell upon those other and kill'd them,
 „ and devoured them, they being not so well provided of
 „ either limbs or senses as the other, and so were never able
 „ to hop fast enough from them, or maturely to discover the
 „ approaching dangers that ever and anon were coming
 „ upon them. But this unjust and audacious calumny cast
 upon God and Nature will be easily discover'd and con-
 victed of falshood if we do but consider;

First

First that *Trees, Herbs, and Flowers*, that do not stirre from their places, or exercise such fierce cruelty one upon another, that they all in their severall kinds are *handsome*, and *elegant*, and have no *ineptitude* or *defect* in them.

Secondly that all Creatures born of putrefaction, as *Mice* and *Froggs* and the like, as those many hundreds of *Insects*, as *Grashoppers, Flies, Spiders* and such other, that these also have a most *accurate contrivance* of parts, & that there is nothing fram'd rashly or ineptly in any of them.

Lastly in more perfect Creatures, as in the *Scotch Barnacles*, which *Historians* write of, of which if there be any doubt, yet *Gerard* relates that of his own knowledge, which is as admirable, and as much to our purpose, that there is a kind of *Fowle* which in *Lancashire* are called *Tree-Geese*, they are bred out of rotten pieces of broken ships and trunks of *Trees* cast upon a little *Land* in *Lancashire* they call the *Pile of Foulders*; the same Authour saith he hath found the like also in other parts of this Kingdom: Those *Fowles* in all respects, though bred thus of putrefaction, (and that they are thus bred is undeniably true as any man if he please may satisfy himself by consulting *Gerard* the very last page of his *History of Plants*) are of as an exact *Fabrick* of *Body*, and as fitly contriv'd for the functions of such a kind of living Creature, as any of those that are produced by propagation. Nay these kind of *Fowles* themselves do also propagate, which has imposed so upon the foolishness of some, that they have denied that other way of their generation, when as the being generated one way does not exclude the other, as is seen in *Froggs* and *Mice*.

Wherefore those productions out of the Earth and of Putrefaction being thus perfect and accurate in all points as well as others, it is a manifest discovery that Nature did never frame any *species* of things *ineptly* and *foolishly*, and that therefore she was ever guided by *Counsell* and *Provi-*

dence, that is, that *Nature* her self is the effect of an all-knowing *God*.

Nor doth this consideration onely take away this present *Evasion*, but doth more palpably and intelligibly, enervate the former. For what boots it them to fly unto an infinite propagation of *Individuals* in the same æternall *Species*, as they imagine, that they might be able alwaies to assigne a Cause answerable to the Effect; when as there are such Effects as these, and Products of Putrefaction, where *Wisdom* and *Counsell* are as truly conspicuous as in others? For thus are they nevertheless necessarily illaqueated in that inconvenience which they thought to have escaped by so quaint a subtilty:

C H A P. XIII.

That the Evasions of Atheists against Apparitions are so weak and silly; that it is an evident Argument that they are convinced in their own Judgements of the Truth of these kinds of Phenomena, which forces them to answer as well as they can, though they be so ill provided.

NOW for their *Evasions* whereby they would elude the force of that Argument for *Spirits*, which is drawn from *Apparitions*, they are so weak and silly, that a man may be almost sure they were convinced in their judgement of the truth of such like Stories, else it had been better flatly to have denied them, then to feigne such idle and vain reasons of them.

For first they say they are nothing but *Imaginations*, and that there is nothing *reall without us* in such *Apparitions*.

But being beaten off from this slight account, for that many see the same thing at once, then they fly to so miraculous a power of *Phanasy*, as if it were able to change the Aire into a reall shape and form, so that others may behold it, as well as he that fram'd it by the power of his *Phanasy*.

Now

Now I demand of any man, whether this be not a harder Myſterie and more unconceivable then all the *Magickall Metamorphoſes* of *Divells* or *Witches*. For it is farre eaſier to conceive that ſome *knowing thing* in the *Aire* ſhould thus transform the *Aire* into this or that ſhape, being in that part of the *Aire* it doth thus transform, then that the *Imagination* of man, which is but a Modification of his own mind, ſhould be able at a diſtance to change it into ſuch like Appearances. But ſuppoſe it could, can it. *animate* the *Aire* that it doth thus metamorphize, and make it *ſpeak*, and *answer* to queſtions, and *put things* into mens hands, and the like? O the credulity of beſotted *Atheiſme*! How intoxicated and infatuated are they in their conceits, being given up to ſenſuality, and having loſt the free uſe of the naturall faculties of their minde!

But ſhall this force of *Imagination* reach as high as the *Clouds* alſo, and make Men *fight* pitched Battails in the *Aire*, running and charging one againſt the other?

Here the ſame bold pretender to Wit and Philoſophy *Cæſar Vaninus* (who cunningly and jugglingly endeavours to infuſe the poylon of *Atheiſme* into the mind of his Reader on every occaſion) hath recourſe to thoſe old caſt rags of *Epicurus* his School, the *Exuvius Effluxes* of things; and attempts to ſalve theſe *Phænomena* thus; That the *vapours* of *mens bodies* and it ſeems of *Horſes* too, are carried up into the *Aire* and fall into a certain proportionable poſture of parts, and ſo imitate the figures of them aloſt among the clouds.

But I demand how the vapours of the *Horſes* finde the vapours of their *Riders*: and when and how long are they coming together: and whether they appeare not before there be any Armies in the Field to ſend up ſuch vapours: and whether *Harnesse* and *Weapons* ſend up vapours too, as *Swords*, *Pikes*, and *Shields*: and how they come to light ſo happily into the hands of thoſe Aeriall men.

of warre, especially the vapours of *Metalls* (if they have any) being heavier in all likelyhood then the reeke of *Animalls* and *Men*: and lastly how they come to discharge at one another and to fight, there being neither life nor soul in them: and whether *Sounds* also have their *Exuvia* that are reserved till these solemnities; for at *Alborough* in *Susfolke* 1642 were heard in the *Aire* very loud beatings of *Drums*, shooting of *Muskets*, and *Ordinance*, as also in other such like Prodigies there hath been heard the sounding of *Trumpets*, as *Snellius* writes. And *Pliny* also makes mention of the sounding of *Trumpets* and clashing of *Armour* heard out of the Heavens about the *Cymbrick Wars*, and often before. But here at *Alborough* all was concluded with a melodious noise of *Musical Instruments*.

The *Exuvia* of *Fiddles* it seems fly up into the *Aire* too, or were those *Musical Accents* frozen there for a time, and at the heat and firing of the *Canons* the *Aire* relenting and thawing became so harmoniously vocall? With what vain conceits are men intoxicated, that willfully wick against the light of Nature, and are estranged from the true knowledge and acknowledgment of a God!

But there is another *Evasion* which the same scululous Infinitour of *Atheisme* would make use of in case this should not hold, which seems more sober but no lesse false. And that is this: That these fightings and skirmishings in the *Aire* are only the reflection of some reall *Battail* on the *Earth*. But this in Nature is plainly impossible. For of necessity these Armies thus fighting, being at such a distance from the Spectatours that the fame of the *Battail* never arrives to their eares, their eyes can never behold it by any reflexion from the clouds. For besides that reflexion makes the images more dim then direct sight, such a distance from the Army to the clouds, and then from the clouds to our eye, will lessen the *Species* so exceedingly that they will not at all be visible.

Or if we could imagine that there might be some times such

such an advantage in the figure of these clouds as might in some sort remedie this *lessening* of the *Species*, yet their surfaces are so exceeding *rudely polish'd*, and *Reflection* which, as I said, is ever *dim* enough of it self, is here so extraordinarily *imperfect*. that they can never be able, according to the course of Nature, to returne the *Species* of Terrestriall Objects back again to our sight, it being so evident that they are unfit for what is of farr less difficulty. For we never finde them able to reflect the image of a *Starr* when as not onely glasse, but every troubled pool or dirty plash of water in the High-way does usually do it.

But that it is far easier for a *Star*, then for any of these *Objects* here upon Earth to be *reflected* to our Eyes by those rude naturall Looking-glasses placed among the clouds, sundry reasons will sufficiently inform us.

For first, The *Starrs* do not abate at all of their *usuall magnitude* in which they ordinarily appeare to us, by this reflection; the difference of many hundreds of Leagues making no difference of magnitude in them, for indeed the distance of the *Diameter* of the *Orbite* of the Earth makes none, as must be acknowledged by all those that admit of the annuall motion thereof. But a very few miles do exceedingly diminish the usuall biggnesse of the *Species* of an *Horse* or *Man*, even to that littleness, that they grow invisible. What then will become of his *Sword*, *Shield*, or *Speare*? And in these cases we now speak of, how great a journey the *Species* have from the Earth to the cloud that reflects them, I have intimated before.

Secondly it is manifest, that a *Starre* hath the preheminence above these *Terrestriall Objects*, in that it is as *pure* a light as the *Sunne*, though not so *bigg*, but they but *opaque* coloured bodies, and that therefore there is no comparison betwixt the vigour and strength of the *Species* of a *Starre* and of them.

Thirdly in the *Night-time*, the Eye being placed in the

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shadow of the earth, those *reflections* of a *Starr* will be yet more easily visible ; whenas the great light of the *Sun* by *Day*, must needs much debilitate these reflected Images of the *Objects* upon the *Earth*, his beams striking our *Eyes* with so strong vibrations.

Fourthly and lastly, there being *Starres* all over the Firmament, so as there is, it should seem a hundred times more easie for naturall Caudes to hit upon a *Paraster* or *Parastron* (for let Analogie embolden me so to call these seldome or never seen *Phænomena*, the image of a single *Starre* or whole *Constellation* reflected from the clouds) then upon a *Parelios* or *Paraselenē*. But now the story of these is more then an hundred times more frequent then that of the *Paraster*. For it is so seldome discovered that it is doubted whither it be or no, or rather acknowledged not to be, of which there can be no reason, but that the *clouds* are so *ill-polished* that they are not able to reflect so considerable a light as a *Starre*. From whence I think, we may safely gather, that it is therefore impossible that they should reflect so debile *Species* as the *Colours*, and *Shapes* of *Beasts* and *Men*, and that so accurately, as that we may see their *swords*, *helmets*, *shields*, *speares*, and the like.

Wherefore it is plaine that these *Apparitions* on high in the *Aire*, are no *Reflections* of any *Objects* upon *Earth*; or if it were imaginable that they were, that some *supernaturall cause* must assist to congeliate & polish the Surfaces of the clouds to such an extraordinary accuracy of figure & smoothnesse, as will suffice for such prodigious *Reflections*.

And that these *Spirits* that rule in the *Aire* may not act upon the Materials there, as well as *Men* here upon the *Earth* work upon the parts thereof, as also upon the neighbouring Elements so farre as they can reach, shaping, perfecting, and directing things, according to their own purpose and pleasure, I know no reason at all in Nature or Philosophy for any man to deny. For that the help of some officious *Genii* is implied in such like *Prodigies* as these,
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the *seasonablenesse* of their appearance seems no contemptible argument, they being according to the observation of Historians, the *Forerunners of Commotions and Troubles* in all Kingdomes and Common-wealths.

Yet neverthelesse as good Artificers as I here suppose, they working upon nature must be bounded by the Laws of Nature. And *Reflection* will have its limits as well as *Refraction*, whither for conveyance of *Species* or kindling of heat; the Lawes and bounds whereof that discerning Wit *Cartesius* being well aware of, doth generously and judiciously pronounce; *That a burning-Glasse, the distance of whose focus from the Glasse doth not beare a lesse proportion to the Diameter thereof, then the distance of the Earth from the Sun to the Diameter of the Sun, will burn no more vehemently then the direct rays of the Sun will do without it, though in other respects this Glasse were as exactly shaped & curiously polished, as could be expected from the hand of an Angel.*

I have now compleated this prelent Treatise against *Atheisme* in all the three parts therof: upon which while I cast mine eye and view that clear and irrefutable evidence of the cause I have undertaken, the *external Appearances of things* in the world so faithfully seconding the undeniable dictates of the *innate Principles* of our own mindes, I cannot but wth confidence aver, That there is not any one Notion in all Philosophy more certain & demonstrable, then that *there is a God.*

And verily I think I have ransacked all the corners of every kind of Philosophy that can pretend to bear any roke in this Controversie, with that diligence, that I may safely pronounce, that it is mere brutish *Ignorance* or *Impudence*, no *Skill* in *Nature* or the *Knowledge* of things, that can encourage any man to professe *Atheisme*, or to embrace it at the propofall of those that make profession of it.

But so I conceive it is, that at first some famously *learned* men being not so indiscreetly zealous and superstitious as others, have been mistaken by *Idiots* and traduced for *Atheists*, and then ever after some one vain-glorious Fool or other,

other, hath affected with what safety he could to seem *Atheisticall*, that he might thereby forsooth be reputed the more *learned*, or the *profounder Naturallist*.

But I dare assure any man, that if he doe but search into the bottome of this enormous *Disease of the Soul*, as *Trismegist* truly calles it, he will find nothing to be the cause thereof, but either *Vanity* of mind, or brutish *Sensuality*, & an untamed desire of satisfying a mans own will in every thing, an *obnoxious* Conscience, and a base *Fear* of divine vengeance, *Ignorance* of the scantness & insufficiency of second causes, a jumbled *Feculencie* and *Incomposednesse* of the spirits by reason of perpetuall Intemperance & *Luxurie*, or else a dark bedeadening *Melancholy* that so starves and kills the apprehension of the Soul in divine matters especially, that it makes a man as inept for such Contemplations, as if his head was filled with cold Earth, or dry Grave-moulds.

And to such slow Constitutions as these, I shall not wonder, if as the *first Part* of my discourse must seem marvelous subtle, to the last appear ridiculously incredible. But they are to remember that I do not here appeal to the Complexional humours or peculiar Relishes of men, that arise out of the temper of the *body*, but to the known & unalterable *Idea's* of the *mind*, to the *Phænomena* of *Nature* and Records of *History*. Upon the last whereof if I have something more fully insisted, it is not to be imputed to any vain Credulity of mine, or that I take a pleasure in telling strange stories, but that I thought fit to fortify and strengthen the Faith of others as much as I could; being well assured that a contemptuous misbelief of such like Narrations concerning *Spirits*, and an endeavour of making them all ridiculous and incredible, is a dangerous Prelude to *Atheisme* it self, or else a more close and crafty Profession or Insinuation of it. For assuredly that Saying was nothing so true in Politicks, *No Bishop, no King*; as this is in Metaphysicks, *No Spirit, no God*.

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VII. *The mind of man being not unfurnish'd of Innate Truth, that we are with confidence to attend to her naturall and unprejudic'd Dictates and Suggestions. That some Notions and Truths are at least naturally and unavoidably assented unto by the soul, whether she have of her self Actuall Knowledge in her or not. And that the definition of a Being absolutely perfect is such. And that this absolutely perfect Being is God, the Creatour and Contriver of all things.* 17

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IX. *The second Argument from the Idea of God as it is Subjected in our Souls, and is the fittest Natural means imaginable to bring us to the knowledge of our Maker. That bare possibility ought to have no power upon the mind, to either hasten or hinder it's assent in any thing. We being dealt with in all points as if there were a God, that naturally we are to conclude there is one.* 25

X. *Naturall Conscience, and Religious Veneration, arguments of the Existence of God.* 29

XI. *Of the Nature of the Soul of Man, whether she be a mere Modification of the Body, or a Substance really distinct, and then whether corporeal or incorporeal.* 35

The Second Book.

I. *The Universall Matter of the World be it homogeneous or heterogeneous, self-mov'd or resting of it self, that it can never be contriv'd into that Order it is without the Superintendency of a God.* 43

II. *The perpetuall Parallelisme of the Axis of the Earth and its due proportion of Inclination, as also the course of*

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